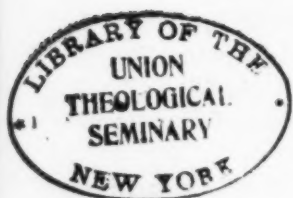


The CHRISTIAN CENTURY

A Journal of Religion



CHRISTIANITY AND
REVOLUTION

By H. C. Carter

WET AND DRY REFERENDUMS

A Test of Good Citizenship

Editorial

A COLONEL GOES TO
CONFERENCE

By Edwin A. Brown

Fifteen Cents a Copy

Oct. 14, 1926

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Volume XLIII

CHICAGO, OCTOBER 14, 1926

Number 41

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EDITORIAL

THE INDEPENDENT CANDIDACY of Mr. Hugh Magill for the United States senatorship from Illinois has received immediate and cordial endorsement from the Rock River Methodist annual conference. This conference includes Methodist churches in Chicago and the northern part of the state. It is the only Methodist conference which will have opportunity to consider the changed aspect of Illinois politics produced by the announcement of Mr. Magill's candidacy. The resolutions adopted by the Rock River conference say: "It is our judgment that the state of Illinois in the present political situation is facing one of the most serious moral issues in the history of the state. We cherish the highest possible conception of the senatorial office, a conception coinciding with that of the ancient prophets, that a servant of the state is a minister of God for the people and to the people."

We believe that any man aspiring to this high office, and seeking the suffrages of our citizenship, ought to be so far removed from complicity with commercial or any other interests that his liberty of action shall be beyond question, and the purity of his motives in the exercise of his duties utterly transparent. His standard should be so high, and his banner so white, that the very best people of the state, which he serves, can rally to his support without mental reservations." There is, of course, no mistaking such an endorsement as this. No name has been used, the conference doubtless being inhibited by an over-sensitive fear lest it be reproached for dabbling in politics. But this reticence is purely formal. Of the three candidates before the voters of Illinois, only one fits this portrait of what a senator should be. He fits it completely. In describing the sort of man for whom they will vote these Methodists have given as good a description as the campaign will produce of Hugh Magill.

A Warning Word to Reform Financiers

INTEREST naturally centers in this Methodist endorsement of Magill, together with its inferential repudiation of Smith. But this same conference at Freeport took a position on another matter which has significance. Again we quote: "We urge reform organizations in their strenuous campaigns to remember the character and the ideals of the constituency they seek to represent. . . . We should permit no organization to pose as representing us, or to boast of our support, whose ways and means are not in conformity with the exalted ideals we preach. We believe that all reform organizations receiving support from our churches should give due public accounting of funds received and expended, and that such organizations should absolutely refuse to receive, directly or indirectly, funds from persons who are not in sympathy with the purposes of the organization, or from candidates endorsed by the organization, or whose candidacy the organization may be called upon to review." Behind that last sentence there lies, as any citizen of Illinois can testify, some sordid and bitter history. For this reason the judgment expressed is condemnatory to a degree probably unnecessary. When reform organizations begin to give "due public accounting of funds" it will not be of importance to know whether the givers are or are not "in sympathy." Knowing the givers

is all that the situation requires. But with the main purpose of this resolution there is no fault to be found. When The Christian Century first raised the issue as to the basis on which organizations working in the name of the church, or in behalf of the church, should accept and disburse funds, there was evident hesitation, even among ministers, to endorse its proposals. However, as men think this question over, their consciences will inevitably lead them to one conclusion. The Methodists who adopted the resolution at Freeport were merely saying in 1926 what all American Christians will be saying by 1928.

The "Heathen" Shows Up The "Christian"

MAKE NO MISTAKE about it; imperialism and Christian morality are in for a life and death struggle. Jesus of Nazareth, as Studdert Kennedy said in these pages months ago, is the ruination of realpolitick. The gospel simply will not fit in the same picture with gunboats. And there is no more pathetic figure than the well-meaning person who goes on trying to be a Christian and the servant of an imperialist state at the same time. Consider, as an example, Lord Robert Cecil. Lord Robert has been praised as have been few living men for his devotion to the cause of world peace. He wears the Woodrow Wilson medal for his efforts in behalf of international goodwill. He stands in English public life and in the activities of the league of nations as the embodiment of the Christian gentleman in international service. Yet again and again his devotion to the service of an imperialist state has forced him to take public stands against which his own soul must have risen in revolt. The part that he played in the opium conferences is not easily forgotten. And now Lord Robert has disclosed himself in an even worse light in his attitude toward the Chinese protest against the bombardment of Wanh sien. Of course, it was but natural that Lord Robert, representing Britain, should have preferred that China said nothing about this bombardment of an open river port, during which a British gunboat killed and wounded a thousand men, women and children for the crime of living in a town near which a British gun-running merchantman delivered a cargo of contraband munitions to the wrong destination. But to have the protest treated as though it was an outrage because of the place and manner of its delivery is a terrible revelation of the forces which actually control a man like Lord Robert. It is probable that the Chinese delegate at Geneva was vehement. It is likely that he obtained his chance by a trick. (Subsequent events showed that otherwise he would have been gagged.) What of it? Was the tragedy of Wanh sien any less real? Was the challenge to Christian morality any less imperative? At Geneva Mr. Chao Hsin-chu forced Lord Robert Cecil into a position where he had to show whether he was Christian or imperialist first. Lord Robert showed.

Footnote to a Former Article

A YEAR AGO last May The Christian Century printed an article entitled, "Can I Be a Presbyterian Minister?" The question was asked by a young man, just graduating

from theological seminary. As the time for ordination drew near the nature of the ordination vows required in the Presbyterian communion had so troubled his soul that the young man resolved that he must seek fellowship elsewhere. The interest stirred by the article was tremendous. Appearing in an issue which also contained articles by that famous English spiritual adventurer, Reginald Campbell, and that provocative American, Hubert Herring, the inquiry of this unknown theological student secured the major attention. There was something at once appealing and stimulating in the candour and youthful intensity with which the writer attacked his problem. An editorial office not unacquainted with the desire of readers to reply to articles soon knew that here had appeared an article which had stirred up an unusually large number. And every once in awhile, ever since that time, the question has been asked, What became of the young man who had to decide whether he could be a Presbyterian minister? It is now possible to answer. The young man, as his article forecast, withdrew from the Presbyterian church. He accepted a trial call to the pulpit of a community church in southern Idaho. Within three weeks the church called him for an indefinite pastorate, refusing to limit the contract to a single year of service, as had been the custom. Recently he was ordained as a Congregational minister. His statement of faith moved the ordaining session as only the vital presentation of spiritual truth can move such a body. When he had finished speaking there was no desire to question, but rather a deep spirit of thankfulness at the discovery of such a leader. By every present evidence this young man whose perplexities awakened so much sympathy as he finished his training in the east has found a large place of service in the free life of a portion of the country that is still close to the pioneer stage.

Detroit Provides the Demonstration

LAST WEEK'S issue of The Christian Century bore date of October 7. It went to press—revelation of editorial mechanism becoming necessary at this point—on September 29. On page 1224, in the midst of an editorial on "Moral and Immoral Religion," there appeared this paragraph:

In practically every city of America the leading laymen of the protestant churches are men who in their community relationships are the truculent directors of boards of commerce and employers' associations which try by foul means and fair to keep labor unorganized and to preserve the prosperity of their city by the kind of mechanical efficiency which autocratic industry guarantees. They are men who revel in the kind of superficial moralizing which is characteristic of the present President of the United States, and thank God that we have a Christian President. Their preachers may be divided into two classes. Those who know better and those who don't. That is, the church is frequently so thoroughly enmeshed with the dominant prejudices and economic interests of the economically powerful that it can not even offer a moral perspective from which the facts might be discerned. But even if the church does have this perspective it seems to lack the courage to offer any clear challenge to the prevailing morality. Whether the church is a complacent or an uneasy accomplice of the economic and social sins of the industrial overlords it is becoming increasingly clear that it is an accomplice, and that

it is offering no real help in the tremendous task of ethically reorganizing modern society.

On October 6, before the issue containing this statement reached many of its subscribers, newspaper reports from Detroit told of the withdrawal of invitations to leaders of the American Federation of Labor to speak in protestant pulpits of that city. It has become a custom, during the past few years, for labor leaders in attendance at the annual convention of the A. F. of L. to speak in churches in the cities where that convention is held. Such invitations were extended in Detroit, both by churches and by the Y. M. C. A. According to the newspapers, pressure from Detroit business interests led to the withdrawal of the invitations this year in every case save that of the Bethel Evangelical church, of which the Rev. Reinhold Niebuhr is pastor. Q. E. D.

The Way It Looks To Some People

THE SENSATIONAL preacher may think he is impressing his community. Perhaps he is. But how? Consider, briefly, these words of the anonymous journalist who contributes the "Uncle Henry" articles to Collier's Weekly. Uncle Henry is discussing murder as an American occupation, but he has this to say about a certain kind of preacher: "Only recently I was readin' the story of a minister who'd reached middle age to find failure starin' him in the face. His congregation had dwindled away until he was even losin' money on his prize fights an' Charleston contests, and nobody came to hear the Lord's word even when he advertised a parachute leap. What was he to do? Vice campaigns were old stuff, the movie people wouldn't give him any more first releases until he paid up, an' a jazz orchestra had proved the worst sort of a flop. He was at his wits' end when the idea of a murder came to him. As he admitted, the thought was a trifle repulsive at first, but as he thought of what it would mean to his church—the new an' greater chance it would give him to go to men an' women with God's word—he put his own selfish wishes to one side, bought a second-hand revolver with what little money he had left, an' shot the first man that entered his study." Needless to say, "Uncle Henry" chronicles the publicity experiment as an entire success, with mounted cavalry needed to clear the aisles at the following Sunday service, and four thousand souls saved, "not countin' those that managed to crawl under the benches." This is pretty broad burlesque, admittedly. But it has its point.

Labor Stays Out of Mexican Church Struggle

THE AMERICAN Federation of Labor will not attempt to influence the action of the Mexican government in regard to the regulation of churches. For some time there has been an effort within the federation to commit that organization to some sort of protest against the clerical policy of Mexico. A large number of labor leaders are Roman Catholics. The church membership of some of these men is about as nominal as such membership can be, but they are not adverse to occasional acts which cost them nothing and improve their standing in the eyes of this

powerful communion. It has been the contention of some of these men that the federation should go on record as opposing the present laws for enforcing the religious control sections of the Mexican constitution. Since the A. F. of L. has been a sort of parent of the Mexican federation of labor, and since the Calles administration is a labor administration, action of this sort by the American labor body, it has been said, would be bound to exert a profound influence. At the Detroit convention of the federation, however, it became clear that no such action would be taken. The federation reaffirmed its policy of non-intervention in the domestic affairs of other nations. And surely this was a wise decision. For any other would not only have entangled the organized labor movement of this country in a foreign situation of the utmost delicacy, but it would have eventually led to entanglements at home with which the labor forces could hardly afford to be embarrassed.

It Should Prove a Good Debate

DR. LEANDER W. MUNHALL, veteran Philadelphia fundamentalist, wants to debate with Bishop Charles E. Locke of the Methodist church. Just why Bishop Locke is chosen we are not sure. He is hardly an ecclesiastic of the type who might be expected to draw the Munhallian fire. But leaving the choice of opponent out of consideration, Dr. Munhall's choice of topic is of interest. "I challenge Bishop Locke," says his would-be opponent, "to prove a single error against the original autographs of the Bible." Here, surely, ought to be the debate of the century! "Resolved, that the original autographs of the Bible contained no errors." Well, why not? Nobody now living ever saw the original autographs of the Bible. None of the immediate forebears of any person now living ever saw the original autographs of the Bible. No person who ever lived ever saw the original autographs of the Bible. It would be impossible, even by the highest of higher critical processes, to discover what were the original autographs of the Bible. But gallant Dr. Munhall proposes to prove to Bishop Locke that there were no errors in a collection of documents which never have been assembled together before the eye of man! If this debate ever comes off, it should be held in that stadium which Philadelphia recently furnished Messrs. Tunney and Dempsey.

Forcing a Fundamentalist University on China

UNDER DATE of August 18 circular letters were sent out reporting the establishment of the University of China in a suburb of Shanghai. The president of the school is Mr. Charles W. Rankin, a lay member of the southern Methodist church, and the dean of the Bible school—the first department to start operations—is the Rev. H. G. C. Hallock, an independent missionary in Shanghai. The school operates under a charter granted by the state of Tennessee. The president of its board of trustees is a resident of Mississippi, and all the other trustees, except Mr. Rankin, live in Tennessee. The American office is in Memphis. The announcement lists ten doctrinal standards which must be sworn to yearly by every director and instructor

who claims to be a Christian at all. The purpose of the school is concisely summarized as "standing in China for our old-time faith, for our old-time Bible, and against evolution and all other forms of modernism." As justification for the founding of the school the verdict of a southern Presbyterian missionary, Dr. Hugh W. White, is quoted to the effect that of the fourteen mission colleges and universities in China, none are orthodox, and of the thirteen theological institutions, only four are safe. The criteria employed may be gauged from the fact that the circular refers to the Biblical seminary in New York, the school under the leadership of Dr. W. W. White, as a recent and sad example of apostasy in the United States! All of which will go far toward enabling an awakened young China to make up its mind as to the intellectual basis of Christianity.

The Wet and Dry Referendum

THE MOST IMPORTANT ASPECT of the approaching elections in New York and Illinois, at least,—and presumably also in Colorado, Nevada and Montana,—is the referendum. Candidates, dry or wet, are important; ordinarily they are all important. But in those states in which the opinion of the electorate on the liquor question is being sought by means of a referendum according to law, this referendum throws all candidacies into a subordinate position. Apart from the referendum the situation in the two states named is highly complex. The voters are confronted with difficult choices. In both states there are three outstanding candidates for the United States senatorship. In New York the regular republican and the regular democratic candidates are wet. The dry forces have nominated an independent candidate. There is no doubt that the independent candidate should receive the vote of the entire dry electorate of that state. There are good grounds to expect that such a rallying of the dry forces would result in electing their man. But many dries will vote with their regular party organization. Other issues and interests will claim their consideration. Mr. Christman's election in the three-cornered contest would be a great achievement, but the hope of detaching from their party regularity a sufficient number of dry voters to provide a clear test of the wet and dry sentiment of the state is remote. In that kind of political game the dice are always loaded in favor of the organization candidates. But in the referendum the issue is clean cut. It is a question of yes or no. A dry voter, democratic or republican, who could not be induced to forsake his party candidate at the polls would willingly register his dry conviction by voting "no" on the referendum unless he were dissuaded from so doing by previous propaganda against participating in the referendum.

In Illinois, the situation as to candidates is even more perplexing to the voter. One regular candidate is out and out wet. His republican opponent is politically dry, albeit part of his platform is wet. But he has been exposed as guilty of accepting a huge sum of money for his primary campaign from sources whose commercial dependence upon his political favor makes his act the most indecent defiance

of ethical standards which Illinois politics has ever known. The self-respecting citizenship of the state finds itself unable, even at the behest of the anti-saloon league, to vote for this man, who declares himself dry. A moral revolt has taken place. A third candidate, a republican, a man of extraordinary character and intelligence, has been drafted to run for senator on a platform of plain honesty and decency, which of course includes loyalty to the constitution. The campaign of former State Senator Hugh Magill starts off with a rush, and the chances of his election are not without great promise. But as in New York, the problem is to detach voters in sufficient number from their party regularity to elect an independent. It can be done. We dare to hope that it will in this instance be done. But the plausible objection raised by a dry republican against voting for Magill, and thus registering his protest against Smith and all that he stands for in politics, is that such a vote will help elect Brennan. The situation is serious indeed, for this single candidacy of Smith involves the whole unspeakably corrupt political system which holds the state of Illinois in its control.

But the seriousness of the situation is relieved by one providential fact, namely, that Illinois voters have the power, if Brennan should be elected, virtually to neutralize the effect of his election by voting "no" on the referendum. There is no reason, therefore, why a voter need hesitate, on grounds of his devotion to the dry cause, to vote for Hugh Magill. This referendum, as all the world knows, was not the dries' doing. Mr. Brennan himself secured the names for the petition which put the question on the ballot. But in so doing he has put into the hands of the dries an instrument which they should seize upon with tremendous vigor and turn its full weight against its creator. Mr. Brennan elected to the senate on the same day that his state decisively refuses to accept his wet proposals would cut a sorry figure in trying to support those proposals in the senate.

This would all be simple enough, so it seems to many of the most intelligent and trusted political leaders in the state, were it not for the policy adopted by the anti-saloon league. This organization has endorsed Smith. It chooses to disregard everything about him but the single fact that he announces himself to be dry. The most serious part of it is, however, that the league advises voters in Illinois, as in New York, to abstain from voting in the referendum. As a result the voters are perplexed. We regard, the league's attitude on this matter as in every way deplorable. We repeat that, as we see it, the most important thing in the November elections in Illinois and New York is the referendum. It is undemocratic and unstrategic for the league to counsel dry voters to disregard the referendum. It is bad strategy. Suppose Smith is elected. Suppose also the referendum, through failure of dry voters to participate in it, goes overwhelmingly wet. Mr. Smith, the Chicago end of whose platform is wet, and whose statement of his own dryness is not an expression of personal conviction, but of neutrality, subject to the mandate of his constituents, would thereupon have full justification for claiming that Illinois wanted the dry law modified. He would surely govern himself accordingly.

The anti-saloon league's position against participating in the referendum is an undemocratic position. The refer-

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endum is in accordance with the law. It is provided for by the law. However strongly the dries may resist the efforts of the wets to get the question submitted, when once it is submitted by due legal process it becomes every citizen's duty to vote on it. It is no longer the wets' referendum. It has become the state's referendum. And non-participation in it is political delinquency. To champion the constitution and the law in one breath, and to counsel disregard of a citizen's duty under this particular law in the next breath, puts the league in an inconsistent attitude.

The wets are as truly citizens of the state as are the dries. They have as much right to ask for a test of public opinion on any question under the referendum as any other citizens would have. It is arbitrary and undemocratic for the dries to refuse to meet the test. We may claim that the proposal is unconstitutional; that a law passed by congress in accordance with the proposal would be thrown out by the supreme court. That, however, instead of being a reason why the dries should abstain from voting on it is a most important reason why they should vote "no." Besides, it is a precarious policy to trust the destiny of our prohibition experiment to the supreme court. The chances of the supreme court being moved by the influence of apparent public opinion make it of vital importance that dry public opinion shall express itself with utmost adequacy upon every occasion which presents itself under the sanction of law.

The anti-saloon league owes it to its great constituency, a constituency which has followed its leadership hitherto with gladness and trust, to reverse itself on the referendum, and to do so while there is yet time in the campaign to make its leadership effective. Its friends and supporters will not follow it in its approval of corruptionists like Smith, and in its disconcerting advice to ignore their duty as citizens in the referendum. Under the banner of the league the last dry voter of Illinois and New York should be found marching to the polls in November casting his vote for honest men, dry men, and against any change in the dry law. If the league fails to unfurl its banner in this campaign, at this crucial moment in the battle against the return of the liquor traffic, its usefulness as an instrument of Christian and self-respecting citizenship will be seriously if not fatally impaired.

The Psalms—A New Version*

THE MODERN CRITICAL MOVEMENT has produced a notable and constantly increasing body of literature in interpretation of the Bible. Every line of study at all connected with the life of ancient Israel and the early Christian society has thrown light on the biblical documents. Archaeology, the contemporary history of the period, comparative religion, the higher criticism of the books of scripture, and the work of textual experts have all made their contribution to a better under-

standing of the biblical sources. The materials of this order are now so abundant and familiar that much of the information on biblical matters formerly accessible only to specialists has become a part of the recognised apparatus of all competent students and teachers in church schools and other institutions where the Bible has a place.

Naturally the most important factor in such study is the possession of a trustworthy translation, based upon an authentic text and presented in clear, simple and intelligible English. This is of course the object of all translators whose work has merited approval. They employed the best texts they could secure, and turned them into the kind of English best adapted to meet the needs of the church. Some of the Hebrew and Greek sources were faulty. The work of textual correction and revision has made such progress in recent years that a far more trustworthy text is available to the translator than ever before. It is a satisfaction that new versions of the Bible, in whole or part, are making their appearance continually. Some of these endeavor to preserve the literary style of the authorized version, in so far as that is consistent with the necessary revision. Others have taken the liberty of departing entirely from the ancient style of language, and putting the Bible into modern speech. Every such translation, if made in accordance with the accepted canons of biblical scholarship, proves its value.

The latest of these contributions to biblical study is the beautiful edition of the Psalms prepared by Professor Smith of the University of Chicago. His reputation as an expert in the field of biblical literature and history gives assurance that the utmost has been done to secure an authentic Hebrew text where this is possible, by the collation of the sources and the comparison of the versions. Certainty as to the original is not possible in all cases. Conjecture must be hazarded in some instances. But even conjecture is subject to the control of the established processes of scientific criticism. In the final issue the student is dependent upon the judgment of those who have the right to speak with authority. And in this group Professor Smith has an assured place.

The translation is on the whole a most satisfying piece of work. It avoids both the formality of the authorized and the revised versions and the freedom of Professor Moffatt's edition of the book, a freedom that often runs to mere paraphrase. The pleasure found in the reading of this version results from confidence in its fidelity to the original, and its dignity of form combined with sufficient freedom to secure sustained interest. The reverent form of the second person is retained in cases where God is addressed, but in all other instances the common "you" is employed. It is a satisfaction to note the retention of many familiar passages, like "The Lord is my shepherd," or only slight departure from the customary text, where an evident improvement can be made, as in the substitution of "how lovely is thy dwelling-place" for "how amiable are thy tabernacles" in psalm 89. The temptation of a radical reviser is to avoid rather than to retain the familiar form, a temptation to which Professor Smith has himself yielded more than once.

For example what possible improvement is there in changing the strong opening of the sixty-seventh psalm, "God be merciful unto us and bless us," into the weaker

*The Psalms, Translated by J. M. Powis Smith. The University of Chicago Press, \$3.

"May God be merciful," or the classic beginning of the next psalm, "Let God arise, let his enemies be scattered," into "May God arise, May his foes be scattered"? The meaning is identical, therefore the variation is needless. But instances of this treatment are far more than atoned for by the fresh light thrown upon many texts, such as "He swears to his own hurt and does not retract," or "he does not put out his money on interest," in psalm 15; or "As to the gods who are in the land and the lofty ones, I have no pleasure in them," or "Thou wilt not abandon my soul to sheol, thou wilt not let thy pious one see the pit," in psalm 16.

One is glad that the divine name is consistently rendered "Lord," and not "Jehovah," as in the American Standard Bible. That usage is the most outstanding obstacle to the use of that revised version. There is no warrant for such a form as Jehovah. It is neither Hebrew nor English. But having adopted the satisfactory term "Lord," which is a proper translation of the word actually read by the Jews, why does Professor Smith put this perfectly legitimate word into italics in every case, thus marring the beauty of his pages without any compensating gain? It would have been entirely proper to employ the actual name "Yahweh," as he does the poetic form "Yah" in psalms 68 and 77. But the italics are misleading and inartistic in a work so beautifully printed. See for example the effect of this procedure in the case of psalm 29.

A valuable feature of the book is the division of the psalms into the five sections of the Hebrew psalter, with their appropriate closing doxologies. This is one of the useful features of the revised versions. Titles are also supplied for each of the psalms, but these are less valuable than they might have been if they had indicated some specific characteristic of the psalm, by which it could be remembered. "The Prosperity of the Pious" is a pleasing title for the first psalm, but it could apply with equal appropriateness to several others. Some such name as "The Two Ways" would bring that particular poem to mind, and no other. Especially is this need felt in connection with the great historical hymns. Not one of them is so identified.

In the first of four brief but suggestive appendices on the date, the use, the poetry and the religion of the psalter, Professor Smith refers to the superscriptions, and alludes to some of the difficulties which they raise, and the danger of depending upon them for definite information regarding authorship or the circumstances of composition. The best that can be said for the superscriptions, as every scholar knows, is that they reflect the opinions of later editors on these matters, and appear to record the musical directions connected with the service of the second temple. The usage of the versions that preserve them at all has been to print them in small type at the head of the psalm. Moffatt goes further, and puts them in italics under the psalm numbers. But Professor Smith gives them the conspicuous setting of capitals under the psalm titles. One wonders if for all the common uses of the book these titles, unreliable at best, and actually wrong and misleading in several instances, should not be omitted, or at least placed at the bottom of the page as foot-notes. They are too obtrusive as they stand.

Furthermore, the method of their use in this text is not consistent. These words that apparently refer to the instruments or the musical themes used or the nature of the psalms should either be uniformly translated or left in their original form. But this is not done. In psalm 54 and elsewhere the word "neginoth" appears, while in 61, 67 and other hymns the same word is translated "to string music." In 45 the notation is "upon Shoshannim," while in 69 and elsewhere it is "upon lilies." Jeduthun looks like a proper name, and as such it appears in Chronicles in the lists of the temple musicians. It appears in psalms 62 and 77 in that form, but in 39 it is printed "jeduthun." These of course may be mere press errors, and if so they are easily remedied in later editions. And at best they are not of the essence of the work.

This edition of the Psalms will be desired by all who want the latest word upon one of the most important books in the Bible. The large type, the handsome form, and the character of the work give it a rightful place on the desk and in the hands of all who use this great collection of the prayers and praises of Israel. Its fresh readings of familiar texts will be welcomed. Where one is less pleased by some unusual, abrupt or apparently uncertain rendering, it will be found worth while to consider the reasons for its employment, and the textual notes at the end of the volume may throw light on the passage. Those who possess Professor Smith's other works on biblical literature, will welcome this additional volume by so competent a scholar.

The Observer

Dr. Fosdick Resumes His Ministry

I CAN REMEMBER so well how thirty years ago Copley square, Boston, was half full of people waiting for the doors of Trinity church to open. In five minutes the church was packed and the pew-holders often had difficulty in getting to their places. From far and near these crowds had come to hear Phillips Brooks. I can also remember that when Phillips Brooks died an editor of some paper called him the last of the great preachers and referred to the fact that we should probably never witness again the crowds flocking to any church as they had flocked first to Plymouth church in Brooklyn and then to Trinity church in Boston. He intimated that not only was Phillips Brooks perhaps the last of the great preachers but that the interest in preaching was passing. Books and magazines and theatres would take its place—and here, thirty years after, I saw the same thing on Park avenue, New York, and would probably see it every Sunday this winter were I there.

Dr. Harry Emerson Fosdick has just come home after a sabbatical year spent mostly in traveling abroad, but instead of coming back to the First Presbyterian church, he comes to the Park avenue Baptist church. It will be remembered that Dr. Fosdick had been special preacher at the First Presbyterian church, New York, for several years. During the first period of his ministry all went well except for an occasional hint from orthodox quarters that Dr.

NOTE: The continuation of The Observer's discussion of a teaching ministry will appear in a later issue.

Fosdick would bear watching. The crowds came, especially the youth of the land, and the gospel was preached to them in a tongue they understood. The storm broke when, in answer to some unusually irritating assumptions on the part of certain fundamentalists, Dr. Fosdick could restrain himself no longer and preached a sermon one Sunday morning entitled, "Shall the Fundamentalists Win?" It is no exaggeration to say that the sermon was heard around the world. Printed first in this journal, it was afterwards circulated in pamphlet form and was quoted everywhere. The thing that brought the severest criticism upon Dr. Fosdick was his contention that whether the virgin birth were true in fact or not the doctrine of the incarnation did not rest upon it and belief in the fact should not be made a test of Christian life or faith. From that day on he knew no peace until he resigned, unwilling any longer to put the First church in an embarrassing position, which would have been the case unless he became a Presbyterian, which he was unwilling to do, since in doing it he would betray two fundamental principles dear to him, that of the comprehensiveness of the Christian church and that experience rather than assent to formal creed is the basis of faith. He resigned of his own free will, against the wish of the loyal congregation. There was an element of humor in the situation while pastor of the First Presbyterian church. The fundamentalists in the Presbyterian fold could not touch him because he was Baptist and the Baptist fundamentalists could not get at him because he was in a Presbyterian pulpit. The Presbyterians had to content themselves with attacking the New York presbytery for permitting him to disseminate his heretical teachings from a Presbyterian pulpit and the Baptists had to content themselves with calling him names.

Now Dr. Fosdick returns as the pastor of a Baptist church, and follows a line of very eminent men—Faunce, Johnson, Aked and Woelfkin—in one of the most prominent pulpits of the city. The present church is new, a beautiful structure at Park avenue and Sixty-first street, whose tower contains the wonderful set of bells, or carillon, presented by one of the prominent members of the church, Mr. John D. Rockefeller, Jr. But when Dr. Fosdick accepted the call last year to become its pastor everybody knew that the present church would not hold a tenth of the people who would want to hear this famous preacher. It did not take the congregation long to decide to build a much more commodious edifice. They were also sure that it ought to be built near Columbia university where the thousands of students residing in the city could easily attend Dr. Fosdick's ministrations. This new structure is already under way; meantime the congregation is meeting in the Park avenue building. Loud speakers have been installed in the assembly hall under the church proper so that the overflow congregation may hear the service and sermon there. It looks as if they might have to be installed in the surrounding streets.

As usual, youth was preponderantly in evidence in the vast throng that tried to hear Dr. Fosdick in his opening sermon. Perhaps no preacher in the country has the ear of youth as he has. His books on faith and prayer, outgrowths of his wide experience with young people, have had enormous sales. He is sought after at all conventions of

young people. His congregations at the First Presbyterian church were noticeable for the hundreds of eager young people. It looks as if his new ministry were going to continue the tradition. The secret of this appeal to the youth of the land is three-fold. First, there is wonderfully sympathetic understanding of their problems; secondly, there is a real gospel for them, one of loyalty to Jesus Christ, devotion to the highest he has shown us, and consecration to the service of the world; thirdly, he speaks in the thought-terms of the day. Then there is a nearness, intimacy and directness in Dr. Fosdick's preaching that makes most of his hearers feel he is talking to them alone and throwing light on the very problem they are facing at the moment. Of course, along with all this is the fervor of utterance and the magnetic personality of the preacher, which is where genius comes in. But I imagine that genius in Dr. Fosdick ultimately comes back to where I have usually found it in the great preachers,—a sympathetic understanding of the problems and needs of the modern man and the gospel, wrought out of much thought, observation, prayer and study. (If any one has any doubts of Dr. Fosdick's real scholarship let him read his Lyman Beecher lectures on preaching, delivered at Yale university two years ago: "The Modern Use of the Bible.")

Dr. Fosdick's first sermon was very characteristic and threw a good deal of light on the future ministry in the new pulpit. I cannot report it here, only to say that the preacher said there were four problems which were engaging the minds of the present generation and he put them in the form of four questions: Whence did we come? Why did we come? How did we come? Whither do we go? It is the preachers' business primarily to deal with the second question, although religion must have something to say concerning the third and fourth. The first question belongs primarily to the realm of science. But they are all shrouded in mystery and always will be. "A thoughtful man may well grow suspicious of all this superficial talk about the end of mystery. The fact is the more one knows about the world the more mysterious it is."

In the course of his sermon Dr. Fosdick incidentally referred half humorously to some remarks about ministers made to him by Sinclair Lewis, who recently lunched with him. Lewis is writing a novel on the church in which he is going to do for the church what he has done to other portions of our civilization, "rending and tearing the institution as Jezebel's garments were rent and torn." (Read the account of Mr. Lewis's meetings with the Kansas City ministers in preparation for this book in *The Christian Century* for July 29, 1926.) He told Dr. Fosdick that whenever he met a fine man in the ministry he always wondered why such a man should want to be a preacher. Dr. Fosdick after quoting this remark paused a moment and then said with considerable emphasis: "If I had a thousand lives to live I would use them in the ministry."

Dr. Fosdick did not have much to say about the new relation into which he and the church have entered until the end of the sermon, but in what he did say then he revealed very clearly where his interests lay: "In religion itself, revealed in the spirit of Jesus, as a vital saving and sustaining power in human experience." Let me quote his closing words: "We are entering here upon an important

adventure in religion. Many things that traditionally have clustered like barnacles about religion we are not interested in. In dogmatic theologies and dead sectarianism—not interested! But in religion itself, revealed in the spirit of Jesus, as a vital, saving and sustaining power in human experience, we are so deeply interested that here in New York, which some ministers are leaving because it seems hopeless and other ministers are refusing to come to because it seems obdurate and hard, we are proposing to erect a fresh and high standard of non-sectarian Christianity. We are sure that in New York or out of it man cannot live without religion.

"The people who are anticipating the disintegration of religion are doomed to disappointment. The mourners have gathered many times in history to assist at the funeral of Christianity, but always the obsequies have been indefinitely postponed. The deceased has always been too lively. Religion has always shown an indefatigable capacity to come back. It is going to show it again in this generation. I adjure you, do not be easy on me as your minister; hold me to a high standard. Here in these United States, in the next generation, with all our prosperity and complacency, it is going to be easy to preach respectability, but to preach Christ and what he means to private character and social life is not going to be easy. Hold me to it.

"And I ask you not to expect me to be easy on you. I shall proclaim from this pulpit no diluted Christianity, harmonious with popular prejudices, but just as piercing and penetrating a gospel as I can compass, which I hope will disturb your consciences as it disturbs mine, about the way we are living, in business, in society, in the nation, in private character."

FREDERICK LYNCH.

The Fire Escape

A Parable of Safed the Sage

OF CELESTIAL EMPIRES there be three, China, Massachusetts, and Virginia, and the last of these is not the Least. And there is a County in that Empire

through which a Railroad passed, and left the County Seat three miles away, so that it dried up and disappeared.

And they built a New Court House and Jail at the Railroad station, and moved the County Seat.

For things do sometimes move in Virginia, but not far nor often.

And the man who had owned the Inn at the old County Seat built a Big New Brick Hotel, which according to the Advertisements is Modern in Every Respect; and the guests do not longer go out of the back door and wash in a Tin Basin on the Back Porch and wipe on an Aged Roller Towel.

And after this Hotel was erected, the State Fire Commissioners came around and said, It is Necessary to install a Fire Escape, with Signs in the Corridors telling where it is at.

And the Fire Commissioners went their way.

And the Inn Keeper went to the Printing Office, and got them to print him Some Cards, and he posted them in all the corridors of his Hotel, and they are there to this day. And this is what they say:

THE FIRE ESCAPE OF THIS HOTEL IS DOWN THE MAIN STAIRWAY

And that seemeth to have satisfied everybody and probably will continue to do so.

But it doth not seem to have occurred to any one that in case of a fire the Main Stairway might be the last place available for a Fire Escape, and that the very purpose of a Fire Escape is to provide for the time when the Main Stairway is a Howling Chimney of Flame.

Now I thought much of this Inn Keeper, with whom I had pleasant Converse, and who told me all about the Battle, and about the Good Old Times.

But I have considered that there be many men who are protecting themselves in their own minds by resort to the very things that are most certain to fail them when the need doth arise.

For if the Main Stairway were invariably safe, there would be no need of Fire Escapes.

VERSE

The Winter Wren

FAR below me in the mist
Some hidden bird is singing
A very strange and haunting song,
With cadences clear-ringing.
So high, so sweet, so far-away—
Oh, bird it cannot be!
For surely those are silver notes
Of elfin minstrelsy.
I listen as I downward go,
And try to hear again
The last, faint lingering melody
That mingles with the rain.

MARTHA MCCORMICK SMYTH.

The Uncrowned Victor

FALSELY you have said he failed—
He whose strong, faith-founded soul
Never faltered, never quailed;
From whose sight the longed-for goal
Never vanished; he for whom
There was never hopeless wrong;
He who at the brink of doom
Felt his spirit wax more strong.
Failure? No! To him be glory!
Let a verdict fair be spoken:
Life and death and battles gory
Found him true, his faith unbroken.

THOMAS CURTIS CLARK.

Christianity and Revolution

By H. C. Carter

"These that have turned the world upside down are come hither also," Acts 18:6.

THIS WAS SAID of the first Christian preachers, Paul and his companions, by certain men of Thessalonica. They accused these Christian preachers of being revolutionaries. If they had been living at the present day they would have called them bolshevists. The conduct of these men of Thessalonica was hardly of the sort calculated to commend them to public confidence as trustworthy guardians of the good order of society. They posed as champions of the established institutions on which the well being of the community depended. They impugned the Christians as subverting those institutions. But their method of proving their own zeal for public order and of fastening the accusation of revolutionary intention upon the Christians, was a somewhat strange one. "They took unto them certain lewd fellows of the baser sort," arguing presumably that in the prosecution of a praiseworthy cause the use of any instruments is justifiable; "and gathered a company," a crowd being an excellent thing to inspire courage, and the public, in whose interests they were so chivalrously acting, being always inclined to judge that the right is on the side of large numbers; "and set all the city in an uproar," in order to provide a fitting atmosphere, it is supposed, for the judicial investigation of the case in which they were patriotically concerned; "and assaulted the house of Jason," who was acting as the host of these dangerous persons against whom they desired to protect society, by thus vindicating, somewhat paradoxically, their anxiety for the maintenance of existing rights of property and their reverence for the constituted authorities: and being unable to find in this assaulted house the actual persons whom they were accusing as leaders in this criminal conspiracy against the common weal, they dragged Jason and some of the others who were of the Christian company before the city officials, and there, fortified by the crowd at their back, they made their accusation.

THE SHOW OF EVIDENCE

It was bound to be an accusation in general terms. "These men that have turned the world upside down have come hither also." Was there not evidence enough of the disorder these people, Paul and Silas, had caused elsewhere, and were causing here? Had they not heard accounts of the disturbances at Philippi? Then these men had had to be beaten and imprisoned. They were no better than jail birds to begin with. And they have dared to come on to disturb the quiet of our orderly city. If evidence is required look at this present commotion; such things do not happen without a good cause. And this Jason and these friends of his have been harboring these most dangerous people. But what is it these men have been doing or saying? They have been saying that there is a greater authority than Caesar, one Jesus. That surely is a clear attempt to undermine the foundations of the empire, on which we know all our peace

and happiness depend, and to conspire against all that is most sacred in the established order.

"And they troubled the people and the rulers of the city, when they heard these things." Government is a terribly troublesome business. What were the officials to do? A simpleminded outsider might have considered that the only proved breach of the peace lay at the door of those who had gathered a crowd and assaulted a fellow citizen's house. But then there is public opinion to consider, even an autocratic official has to take it into account. He is there to do justice, but must he not exercise common prudence? He really deserves a great deal of pity and sympathy. These rulers of Thessalonica did their best under the circumstances. Roman officials were in the habit of trying to be just. There was no proved charge against these men; indeed, the principal persons accused were not there. There had certainly been a breach of the peace, and something ought to be done; but how could they bind over the people who had been the obvious aggressors? It was a mob, and you can't bind over a mob to keep the peace. So they bound over Jason and his Christian companions, and let them go.

A REVOLUTION OF HOPE

These accusers of the Christian preachers at Thessalonica had strong reason for their accusation: they were at least expressing a judgment about the dangerously revolutionary consequences of Christianity that came in process of time to be felt more and more widely in different ways, and at last centrally throughout the Roman world. It did seem to men, to ordinarily honest, sensible, public-spirited men, as well as to those who had some sordid interest of their own to serve by venting their anger against the Christians, that these followers of Christ were a disruptive force in society, that they were disturbers of its order and threateners of its peace; "that they were turning the world upside down."

But now I want you to consider with me whether the accusation was really true. I believe that in one sense, that which its promulgators imagined, it was untrue, but that in another, deeper sense, it was profoundly true. Christianity is not revolutionary, has never been so, in the sense in which "revolution" ought to give any human heart cause to fear. Christianity is revolutionary, and must be so forever, in the sense in which nothing but revolution can give any human heart ground for hope.

I

First, then, Christianity was not revolutionary in the sense of revolution in which any honest heart need fear it. The Christians did not by word or deed assail the institutions of government that carried authority in their day. They did not regard that authority as ultimate in its right to command men's allegiance. They had no doctrine of the state such as that which we have come lately to label as "Prussian" which made the state's authority absolute over its citizens. But in all matters where no conflict arose between the dictates of constituted rulers and a man's clear convic-

tion of the duty he owed to God, where obedience involved for him no denial of Christ as his supreme Lord, the Christians rendered, and encouraged one another to render, what sometimes seems to us, as we read the new testament with the eyes of those who have lived in our at least partially democratized society, an almost too docile submission. You will search the new testament in vain for any sanction of the right to rebellion against even an unjust rule. All our familiar praises of the heroisms of those who have struggled with violence for liberty have to go elsewhere for their religious sanction than to the utterances of these first Christian teachers and apostles.

OBEDIENCE TO RULING POWERS

The early Christians counseled obedience to the powers that be. St. Paul's exhortations to this effect are well known to us. He saw in the institution of those powers part of the providentially ordained order of life under which it was given to Christians to live in this world and work out their earthly probation. This is what I believe him to have meant when he said "the powers that be are ordained of God." The words have been entirely misinterpreted when they have been made the foundation for a doctrine of the divine right of kings or the inherent sanctity of the institutions of civil government. To St. Paul there was only one rule which could claim sanctity, which was the rule of God over a man's heart subdued in humility and love to him,—the rule of the spirit of Christ. For the realization of that truly divine rule human society was waiting, "waiting for the manifestation of the sons of God"; the obedience to be accorded to those who governed on earth was part of the meekness befitting the Christian man's character in every part; it was not for him to revolt, or to oppose wrong doing and injustice by violence or retaliation. The conditions of his life he must leave in God's hands; for him the duty, and the glory, was to manifest the life of Christ within those conditions. Free already in soul, through the freedom found through faith in Christ, he must not anticipate his claim to the environment of freedom which should some day be his.

The early Christians not only obeyed the authorities of the world: they prayed for their prosperity. They had no philosophy of politics, no theories of citizen rights; their minds were engrossed with other, higher things. They were more concerned to be faithful to God than to be free from man; to be witnesses to the life of Christ with its marks of love and patience, than to be pioneers of civil emancipation.

SOCIAL INSTITUTIONS

And as it was in their relation to the government under which they lived, so it was in their relation to the social institutions of their day. The attitude of the Christians to the institution of slavery, an institution which has become so abhorrent in its very name to our modern minds, is typical of their attitude to all the established customs which made up the social order in the midst of which the church was born. Christianity made no assault upon slavery. The new testament contains no slightest denunciation of a system under which men were bought and sold as chattels.

Christianity, as it first appeared in the world, armed with an unseen power that was to prove itself strong to overthrow the strongholds of men's thinking and practice, was not revolutionary. Its banner was not a red flag but a cross. Its glory was not to fight but to suffer. Its aim was not to win victories over systems, but to win an inner victory of faith over the world; it labored indeed not to win battles, but to win men.

And in all this it was a true follower of its Lord. It was Christ's temptation to be a revolutionary, to win the kingdoms of the world for his own righteous dominion by the world's means of resistance and coercion. He died, when and how he did, not least because he would give no countenance to his people's ambitions for a Messiah who would lead them to throw off the hated yoke of Rome. He would interfere with no social or political grievance. His kingdom, he said, was not of this world, else would his servants fight. To those who asked when the kingdom should come, the reign of liberty and justice, he said "Not with observation: the kingdom of God is within you."

"RENDER UNTO CAESAR"

When men sought to trap him into committing himself for or against the payment of Caesar's tax upon an unjustly enslaved nation, he answered in words that, then and now, could give no right to those who thought in terms of this world's powers as those which really determine man's duties. "Render unto Caesar the things which be Caesar's, and unto God the things which be God's." A man must know God, and he must be alive to the powers of the kingdom of heaven, before he can find there any guidance, and then he does not need it: Jesus Christ was then answering the fool according to his folly. Certainly the rebel gets there no countenance. Christ told his disciples to give more than cheerful obedience to the demands of their Roman overlords: if they were commanded for one mile's forced march, so he graphically put it, they should offer to go two. There was no encouragement to revolution, to any violent assailing of the system of society in the teaching of Jesus Christ. The early church was true to him.

Those who recognize this, and yet wish to plead for the rightness of revolution while not abandoning their allegiance to Christ, have from time to time advanced two reasons to explain to us why the new testament in gospels and epistles is so anti-revolutionary in its tone. They have said, on the one hand, that it is explained by the belief which pervades the new testament that the end of the world and the return of Christ was near. They have urged, as another explanation, that the society in which the church arose was so utterly undemocratic that there was no prudent course for Christians to adopt except that of accepting conditions as they found them; that they had no opportunity of affecting the government or the social order by anything that they might do; that therefore they did most rightly in endeavoring quietly to leaven the mind of society with new aspirations while acquiescing in the evils and injustices which its present constitution entailed. I cannot but think that to advance either of these pleas is to take a shallow view. If the early Christians believed that Christ was coming again soon, as St. Paul in his earlier epistles undoubtedly did, it

never made them abandon or postpone any principles to which the spirit of Christ directed them. They lived out the Christian character in its fulness, and the more earnestly because they expected his coming and longed to be found ready. If the spirit of Christ had prompted them to assail the social and political systems of their day as a right method for witnessing to him and realizing the fulness of the Christian character in themselves, the imminence of his advent would have been but an added reason for setting themselves eagerly to the task.

PROTESTING EVILS IN GOVERNMENT

And as to the undemocratic character of that society, there was in that nothing to prevent the Christians uttering their protest against an evil system of government or social order if they had believed that the changing of such system was an urgent part of their Christian duty. Fear would not have deterred them. They were not lacking in courage. They were ready enough, in multitudes, to face torture and death for Christ. They would not have feared to raise their voice to express the mind of Christ, if they had believed that mind was concerned to change the world's systems, though the influence they could exert towards such change might seem infinitesimal. They put their trust in another method. They believed that Christ's was another method. It was not that of revolution.

And Christianity still, and always, stands for another method than the revolutionary one. The Christian character is the same throughout all generations. The same Lord to whom those first Christians swore allegiance has bidden his followers throughout all ages, and bids them still, to exercise that greatest courage of meekness, patience, and long suffering in the work of witnessing to him; he bids them still look and labor for the kingdom that cometh not with observation; he bids them trust to the powers of that kingdom realized in men's hearts to work all changes that are of his will in the outward conditions of human life. Christianity raises no flag of earthly revolution.

II

But is not Christianity revolutionary? It is. It would be worth no man's allegiance if it were not. Because it is revolutionary it has in it all the hope of men. It does propose and promise to "turn the world upside down." Is there anything in that proposal and promise to make an honest man fear? Does not the world need turning upside down? Is it so beautifully ordered in all that concerns human life that we desire no revolution? Is our social life so full of sweetness and harmony, is our politics so pervaded by reasonableness and justice, are our international relationships so charged with mutual understanding and goodwill, that we can contemplate all these things and be glad they are as they are? Would not the world, improved even according to our too languid hopes and dreams, this world made better as a home for men even up to our poor imaginings of its improvement, be a world so different from that which we know that it would be by no hyperbole described as a world turned upside down? A world where, not by any outward constraint, but by moral impossibility, no man

could covet to be wealthy at the price of his neighbor's loss; no man aspire to be the master of a fellow man's labor, or have power to curtail a fellow man's freedom; where no man could enjoy comfort at the price of other men's poverty or degradation; where no children could be driven by their parents' necessity or greed to work before their time; where education, the most fitting and the best, should be open to all; where money could purchase no man's vote or written opinion; where nothing but ability and integrity could raise a man to leadership and authority among his fellows; where all men felt the failures and crimes of their fellows in the community to be their common shame and labored to redeem their fallen brothers in love and sympathy; where between the nations there was a desire for mutual service, and an uncontentious rivalry to cultivate most of the treasures of the whole world's life in the arts of peace; a world where there were no preparations for war because no people could suspect another of any but righteous designs; a world where, in a word, men believed in one another's brotherhood, without barrier, and rejoiced in it. I say, is that not a world reversed in all its thoughts and ways from the actual world to which the Christian gospel still presents its message?

WHAT CHRISTIANITY PROPOSES

To propose to make that world, is to have a revolutionary program indeed. But such is the proposal of Christianity. And we have never, brethren, we have never believed on Christ, however well we have heard of him, and however loudly we may have professed his religion, unless the powers of that revolutionary message have entered into our heart. Ours is a religion that has the seed of mighty change within it, and every one of us who can claim it as in any living sense our own, must go out into this world and live in it every day, as one who is joined by faith and hope and prayer to the divine power than can work not only reformation but revolution in human life.

We grow bitter and despondent. We see no great change quickly working. We see violence, directed to some good end, defeat itself in its own victory. We see the best causes blighted by the use of evil means, and the best of means misdirected to the service of evil ends. We go hither and thither eager to help the world to some good upheaval, we say "Lo here," or "Lo there." But the kingdom does not come. And then we complain, and all that we have left of religion, if we have anything left, is a barren attachment to conventions, or a sentimental piety which has no contact with the present needs and hopes of human life.

"The kingdom of God is within you." Then revolutionary powers, to give us faith in the wildest possibilities of what the love of God can effect in the changing of the world, must be found and realized within our own hearts. The revolution that Christ works begins with the revolution of a man, of you and me. That is the only point of departure—it was so from the beginning—for the revolution of collective human life. But there is no revolution in the world so great as that. To make unselfish, world-defying, self-abandoning, men and women of us! If Christ can do that he can do anything.

And yet some of us who think and speak of the need

for revolution have never seen that it must begin there. Christ cannot make a new world with the same people who made up the old one. "Ye must be born again,"

I speak, as a man must in these days, to two classes of people. We are all thinking much of the possibilities of revolution. Our world, our social and our international world, is in the melting pot. The world, as a matter of fact, has been in the melting pot from the beginning, since man's sin and the grace of God were real. But we are divided into two classes as we think of these possibilities of revolution: some regarding them with dread and some with hope; some wanting no revolution, some ardently longing for it.

I want to say to you that Christ, the son of God who came into this world to redeem it, whose name we bear, desires a revolution for the world, and we must desire it with

him or we are no followers of his. He came to "turn the world upside down." We must desire that reversal of the world with a desire that burns up all selfish fears for our own privileges or comforts. The revolutionized world that Christ desires must leave the selfish man miserable and homeless. But let us see to it if we desire and pray for revolution that it is the revolution after Christ's own heart. No powers save those of love and patience will achieve it. He reigns from the cross. His triumph was not won by shedding the blood of enemies but by pouring out his own life-blood. If we suffer with him we shall also reign with him. In this sign we conquer. "I saw in the midst of the throne a Lamb as it had been slain. And there were great voices in heaven saying, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.'"

A Colonel Goes to Conference

By Edwin A. Brown

A YEAR AGO the North East Ohio conference of the Methodist Episcopal church passed a rather drastic indictment of the war system. For several days this largest conference of Methodist preachers in the world had listened to the anathemas of Kirby Page and Professor Steiner against war and race prejudice. They pleaded for a more vital following of Jesus, and the conference took them seriously. It was a propitious hour for an expression of the Christian attitude toward war. A resolution was signed by thirty-six members of the conference in which it was set forth "that the day has come when the Methodist Episcopal church, as a part of the church universal, the body of Christ in the world, should in its corporate capacity refuse to sanction or support any future war, and that, recognizing the great protestant principle of individual judgment in matters of personal conduct, we do not presume to pass judgment upon the right of any individual in the event of war, to follow his own enlightened conscience, whether that takes him into the forces of armed defense or into the ranks of the conscientious objectors." A brief but heated debate preceded the adoption of the resolution by a small majority. The conference adjourned and the resolution supposedly was buried in the pages of the conference minutes.

INTRODUCING THE COLONEL

However, the incident was not to be forgotten. On Christmas day an army officer, Lieut. Col. Leroy E. Smith, reserve, the son of one of the retired members of the conference, chanced to discover the resolution. Among the signatures attached he found the name of a friend. Forthwith he dispatched to him a long letter of protest. It was a typical statement of the military point of view with the usual arguments quite ably put. It was no passionless letter. As he warmed to his theme, the colonel wrote: "The North East Ohio conference, by its vote, has put itself in array against the basic law of the land, alongside of the boot-

legger. One seeks to evade, nullify, and break down the eighteenth amendment; the other seeks to evade, nullify, subvert and cripple the original document." Again he exclaimed: "Do we hear the specious prating about militarism? There is no such thing in America; there has never been; there will never be." To this lengthy letter the minister replied with spirit, explaining the action of the conference and stating again the attitude of the church toward war. Taking the minister's reply sentence by sentence and appending to each a refutation or an argument Colonel Smith published the whole correspondence in an army officer's magazine, the "Sojourner," under the caption, "A Methodist Answers the Methodists." Copies of the magazine were sent to each member of the conference and later the article was reprinted in pamphlet form and mailed to each minister just before conference. Meanwhile in certain centers of American legion influence the pot was boiling merrily. One member of the conference seeking funds for church support was interrogated as to whether he signed the anti-war resolution. He said that the only reason that he had not signed it was that he had not been approached. Thereupon, he received the information that certain members of patriotic societies in that city had banded together and agreed not to support their several churches should they be so unfortunate as to receive one of the signers of the resolution as their pastor.

The conference assembled at Elyria, Ohio, on September 21, where on the previous week the American legion of Ohio had held its eighth annual convention. Colonel Smith was present at the first session. It was evident to all present that a strong movement was on foot to throw out the resolution of the previous year. The colonel had blood in his eye, and the smoke of battle could be scented from afar. It has been the custom for many years for the conference members of the G.A.R. to hold a camp fire during the conference sessions. Of late the American legion and sons of veteran members have participated with them. To this

meeting on the first night of the conference the colonel came to make the chief address. With suppressed emotion he began by referring to that "specious philosophy" which says "that man is the best patriot who loves other nations as much as he loves his own." He pointed out the insidious effort being made to dupe the church into taking a pacifist attitude on the war question, and showed that the only true and patriotic attitude for the church to take was an attitude in line with the historic policy of our country not to take up arms save in self-defense. He pointed out the evil practices of the American civil liberties union which he declared had spent its time since the war "in defending thugs and dastards." He went on to say that the hope of the peace movement in America lay in the American legion and their policy of sane defense.

The next day copies of a printed resolution were guardedly passed among those who accepted the colonel's point of view. Fortunately or unfortunately a copy fell into the hands of the staff of the "Sky Pilot," the conference daily, and was printed. This resolution (by whom composed and where printed was not indicated) went on to resolve "that in harmony with Methodist traditions we renew our pledge of loyalty to our country—because her career has inspired our devotion, and given us confidence that her sword will never be lifted except in a righteous cause; and that if the liberty of her citizens and free institutions of her land be imperiled, our prayers and our blessings shall support their defense; and that in accord with the spirit of our general conference we affirm our devotion to those agencies that make for peace; and that we urge upon our government that such steps toward peace be taken as shall commend themselves to the best judgment of our statesmen as being effective and in accord with our ideals." The conference was agog at once. The presence of Colonel Smith in uniform for several days served to quicken feeling on both sides. On motion of its friends this resolution was referred to the committee on the state of the church.

Just before the hour for debate arrived a lengthy resolution passed by the annual convention of the American legion the week before was circulated through the conference. This document after locating the center of radical and un-American propaganda in a foreign country went on to say that "these alien enemies have prepared, after most careful investigation, what is commonly known as a 'sucker list' of respectable citizens to be used as dupes in spreading their vicious propaganda, and by subtle and deceptive means have accordingly enlisted, as unconscious agents of their propaganda, many of our citizens, ministers, churches, senators and congressmen and portions of the press."

The heated debate expected by everybody did not materialize. The committee on the state of the church brought in a resolution which declared that the church "should oppose war as a method of settling disputes between nations and groups as contrary to the spirit and principles of Jesus Christ." The resolution went on to declare that the church "should proclaim this message regardless of fluctuating opinion and political exigencies." Further, "the church should teach patriotic support of the state, but should never become the agent of the government in any activity alien to the spirit of Christ." The resolution fathered by the colonel was offered as a substitute. It was laid on the table.

Then by a large majority the conference enthusiastically adopted the report of the committee and reaffirmed its previous action indicting the war system.

The North East Ohio conference is not a radical group. The number of absolute non-resistants is very few. No group of men will be found anywhere who are devoting themselves more loyally to all that makes for the redemption and conservation of our heritage as a people. But the events of the past ten years have given rise to a deep and ever growing conviction that the war system is not only wrong but destructive of all that we treasure as a nation. The North East Ohio conference has no power nor authority to do anything in this matter save to throw another gleam of light upon that oft forgotten declaration of Jesus: "All they that take the sword shall perish with the sword." There is no disposition to do more than to hasten that day when the public sentiment of the world shall decree the end of war and all that pertains thereto.

A Man's Work—and God's

By Clement W. De Chant

MAX STAUFFER has the welding shop. It is hard to find, lost in an alley off the main street. Yes, that old barn is the place. Such meaningless disorder! A large table with some kind of metal top, a box with fire-bricks piled around, a big, mysterious tank machine in a corner, a huge emory wheel, and tools scattered all about. There are old stoves, broken metals of all shapes and sizes, automobile parts seemingly beyond the mending, a broken plough, other machinery to be repaired and stuff I couldn't place or name. The old barn is a mass of broken, twisted metal. It is a hopeless place, the place of trial. It is the judgment, life or death to the defective, tried, tortured, abused, metals.

And there is Max. He seems to smile upon all the wrecks as if to say: "Wait a bit. Your turn will come and then I'll make you good as new." Max may seem rough as the world sees men. He is gruff sometimes, but only to men. He is tender to those broken things, patient, gentle. He has mystery in his heart and magic in his hands. Magic, a torch at the end of two long tubes which lead from those slender tanks.

"What's yours?" he growled to the man with the broken brake. The man jumped. "I thought perhaps you could fix it," he said and he dropped his broken bit upon the table. One grows timorous, almost afraid, before Max and his might. He makes one feel as though he has abused, maltreated the broken thing he brings. He took the brake to the emory wheel, ground off the broken edges and brought them to the table. There he placed them end to end and made both fast. Then, the Torch! Who understands such mystery? It is the heart of the earth, of creation, and Max, all unafraid, wields that force like a master. He turned down the gas to the tiniest flame, blue, intense. Somehow the broken was mended, two useless pieces were made one and the dump heap robbed again. The man was pleased, awed. "Here's your junk," Max said and the man went off humbled, grateful.

The farmer had come for his plough, the beam broken. Who would suppose fine chilled steel would break across like that? Max looked at it and then looked searchingly at the farmer. We all shifted a bit under that look. "Give us a hand," he commanded and they carried those pieces to the wheel. He ground the ends, three men it took to help him. Then the table, the fitting and the fastening. The Torch! Max was supreme again, judging, not the broken plough, but the men who made it and the man who broke it. The steel melted and flowed into place under his skill. The plough was mended. Here was magic truly. That which was broken beyond repair was made whole again. The farmer—well, for a dollar he had a new plough and he could not well have bought another. He tried to say something like that but Max grunted and the man went away.

"What you got?" I jumped. He was talking to me. It seemed that suddenly the place was full of men. I looked around ready to flee. "What?" I took it out of my pocket and laid it upon the table. My judgment was at hand.

Max looked at it. The men pressed closer. They saw, and they looked at Max. What would he—? He picked it up and smiled. We all smiled. He laughed out loud. So too did we. He turned it around and around. I thought,

tenderly. "You break it?" I shook my head in vigorous denial.

It was the coal car of a little toy train. The front axle was broken. He took it to the emory wheel and, just as with the plough, he ground the broken ends. Carefully he fitted the pieces together and fastened them in place. The men were watching closely. Then, the Torch! In a moment it was done. In a manner triumphant he turned it over and sent the little car spinning across the table upon its four little wheels. He brought it back and sent it rolling again. "It runs good as new," he said, and we all stepped back relieved. I guess we had forgotten to breathe. "How much?" He grinned. "Nothing, sir, it's for the boy." I murmured some gratitude and like the others hurried away.

I've thought a lot, about Max and his welding shop, his tanks and his torch. Isn't that after all like the purpose of life, the purpose of God? The force, the might, the power of this universe are they not simply for the making of love and joy and peace, for the building of happiness in the hearts of men? And is not man's work to find out and to use these wonders for the helpfulness of his brothers? Max brought the whole universe, the elements of earth and air into that tiny flame which mended a broken toy for a very little boy.

British Table Talk

London, September 23.

A WEEK AGO Sunday morning R. M. S. Andania arrived at Plymouth and once more after a three months' absence I was in England again. Since *The Christian Century*, as I can testify, speaks to a great multitude I may be permitted to say a word of gratitude and affection through its pages to all our dear American friends. Our lives will allways be the richer for having known them.

Picking up The Threads America will mean for us something not set forth in maps or histories; the word will bring to the inward eye the faces of some whom we saw for a few days and shall remember to the end. . . . Meanwhile in England the coal strike is still hampering all the industrial life of the nation. It is bewildering to discover after three months that the coal owners are now stubbornly resisting any negotiations on the national scale. They wish the questions of wage rates to be settled in districts. They make no secret of their belief that this will paralyze the miners' federation in any political action it might take. They are doing their best to convince us that the suspicions of the miners were well-grounded when they pleaded that the owners meant to break up the unions. What the government will do, is not yet announced. Mr. Churchill has used emphatic language towards the owners, but they have powerful allies in the die-hard section of the conservative party. Feeling in the country as a whole is against the owners in their latest claims; and the average citizen is growing very impatient.

* * *

A Triangular Duel

In a book, beloved in early day, "Midshipman Easy," I think, there was a scene which describes a triangular duel. The present situation in the coal controversy is like nothing so much as that duel. There are the masters, the miners, and the ministry (called so to complete the M's). Each is firing at the other two. The ministry by the mouth of Mr. Baldwin offers certain pro-

posals, which are promptly rejected by both the others. The miners have their proposals, at the present hour the most reasonable of all, but they are rejected by the others. The masters have advanced to a position which they would not dare to have defended six months ago, and neither miners nor ministry defend them. Meanwhile coal is 75 shillings (shall we say 18 dollars?) a ton for households which are strictly rationed; mine has a hundredweight a fortnight. Industry is severely handicapped, although much coal is being imported and in certain works oil is summoned to do the work of coal. One thing can be said with justice: the miners are rapidly putting themselves in the right, and the masters are playing and over-playing the part of Pharaoh, who hardened his heart.

* * *

Germany Welcomed to the League

There is much rejoicing upon the admission of Germany to the league of nations. It is believed that after many set-backs the entrance of Germany gives a welcome encouragement to the friends of the league. The great speech of Dr. Stresemann is everywhere quoted with sincere admiration. "The divine architect of the world has not created mankind as a homogeneous whole; he has made the nations of different races; he has given them their mother-tongue as the sanctuary of the soul; he has given them countries with different characteristics as their homes. But it cannot be the purpose of the divine world-order that men should direct their supreme national energies against each other thus ever thrusting back the general progress of civilization." M. Briand also spoke eloquent words, and it is considered a happy event that so great an orator should be at hand for so great an occasion. "Gentlemen, it is now over—the series of grievous and bloody encounters with which all the pages of past history are stained; over for ever war between us; over the robes of mournings for griefs that are never assuaged; no more wars, no more brutal, violent, bloody methods of set-

ting our differences. C'est fini." To which we answer, some in faith and doubting some. Amen!

Christian Unity

Before the annual meeting of the federal council of the evangelical free churches D. P. Carnegie Simpson spoke upon the present position on Christian unity. He declared that the Lambeth appeal was a great Christian invitation. He pleaded in all the discussion between Christians that they should keep the right proportion. Proportion is as essential to truth as it is to architecture. The one outstanding fact was that upon the deep central truths of the Christian faith there was no difference. For himself Dr. Simpson declared that he was first a Christian, then a catholic and only afterwards a Presbyterian. Ever upon the difficult matters of church order progress has been made in the Lambeth discussions. The free churchmen had agreed that in the united church there must be the element of a constitutional episcopacy; and the Anglican churchmen had agreed that free church ministries, properly ordered, were "True ministries of Christ's word and sacraments in the united church. The words 'and sacraments' are important. Then the moderator dealt with the breaking-off of these conferences. The stage at which it was felt on both sides that the conferences should be suspended was when the Anglican representatives (or the majority of them) intimated that there must be insistence on episcopal reordination at least in the form known as *sub conditione* and the free church representatives (or the majority of them) intimated that that seemed, in view of the declaration, inappropriate and unreasonable, and that they could hold out no prospects of its being accepted. It was there they felt they had gone as far as they could. Different persons would put different interpretations upon the situation. To him it meant that, "while episcopacy may be essential to union, an episcopacy which insists on reordination is fatal to union." These words from one who has labored for unity without faltering must be taken as significant; they represent precisely where the free churches stand today.

Wells, Kipling, and The Dean

Since these three can always receive a hearing, their works must be treated as serious facts in the life of England. Mr. Wells has started Mr. Clissold on his career. He is not Mr. Wells himself, but, as he makes clear in the book, feels himself competent to criticize the works of his creator. Nonetheless, in many of his judgments Mr. Clissold is at one with Mr. Wells himself. In his discussion—most acute and penetrative socialism, it is possible to hear the judgment of the author. Some of the suggestions upon religious thought are entirely new to me. The author conjectures what difference it must have made to religious thought when the duration of life was shorter than it is today, and there was not the same opportunity for the mind of age to correct the mind of adolescence. Mr. Clissold has come under the spell of modern science, and in clear outline he tells to what it had led him: "The science of the elements is becoming too difficult for ordinary men to grasp—which must gratify every intelligent priest. But the mystical God-force and substance—if one may use the word 'God' for so remote a conception—to whom the endless winding staircase of molecular science mounts forever and never attains, is, I feel, no priest's God sentiment and morality, no friend of man, and pitiful judge of our peccadillos, but a God of austere complexity, a God of variable and evasive rhythms and unfathomable intricacy, the God of a philosophical mathematician." This was the "God" from whom Pascal rejoiced to escape in order to take refuge with the "God of Abraham, Isaac and Jacob." Mr. Wells is always brilliant in his diagnosis, but on some human facts it can only be said that he shows an invincible ignorance. There is something in this foggy and untidy world which he has missed. Of Rudyard Kipling the American reader is likely to be reminded ad nauseam in coming days. It must be admitted that

in some of his new stories he touches his own highwater mark. "The Janeites" and the poem attached upon "Jane"—Jane Austen, that is to say—are supremely fine. His school boy stories bring back memories of the days when Stalky was new. . . . The dean of St. Paul's plays many parts; his last book upon "England" is written not by the student of the mystics nor by the platonist, but by the chaplain to The Morning Post. If a few pages of lukewarm writing were omitted there would be little to show that the author occupied a leading position in the church of Christ. The book is clever, of course, but much of it is merely the brilliant summary of other men's work; it is mordant, of course, but its scorpions are kept for the backs of the labor leaders. In its estimate of the future no provision is made for any changes that the gospel may make in this human scene. We are not to expect such things. The church must not become secular. But presumably its deans may be permitted to pronounce freely upon all political issues, always provided that they do not take the side of labor. That is to bow down to Demos! But to be a chaplain to Demos is not the worst occupation that may be undertaken by the servant of Christ. The dean, who has more to say of truth and wisdom than most writers and teachers, has become too popular. He is sought everywhere, but it would be a gain for the whole country if he would be thrown back as he declares the church should be upon his real message and his real business.

Life After Death

We can never be sure what subjects will interest newspaper readers, but more likely than not such subjects in these days will deal with the great themes of the spiritual life. One such discussion deals with the influence upon conduct of the belief in immortality. A letter by Dr. William Brown of Oxford, the well-known psychologist, deserves to be studied. It appeared in the Times on September 20 or 21. The writer agreed that we cannot get certainty. This is as well since we should lose the discipline which this life has for character, and we should lose the moral advantage which attaches to uncertainty. "We may regard," he said, "the whole process of evolution as a process of soul-making. And without love, no soul. Those who think that a disbelief in immortality is justified by science and philosophy are the dupes of their own cleverness or erudition. The advance of science has freed us from crude superstition and its savage terrors, but leaves us with the spacious hope, the great adventure." These are the words, not of a preacher, but of the Wilde lecturer on philosophy in Oxford university.

And So Forth

The representatives who have been at Le Zoute conferring upon African education are home again. Today I met Dr. Jesse Jones, who seemed very pleased with the conference. More later! . . . Dr. Norwood was the victim of a misleading report from Canada, though it was soon corrected. Doubtless the correction will not overtake the original report. It is seriously to be hoped that friends of peace will allow Dr. Norwood to go forth upon his six months' campaign with their good will and without overmuch criticism. Faithful are the wounds of a friend, but they are not always timely. . . . Dr. Campbell Morgan has not encouraged those who hope for his return to England. Some leading ministers, among them Dr. Horton, have urged the importance of the ministry which he might exercise over here. But it looks as if he were likely to resume his work in America. . . . The time of autumn conferences draws nigh. The Church congress, the Sunday School union, and the Congregational union are almost due. The Congregational union meets at Leicester. It was there that the union met in 1896 and heard a great sermon by Dr. Forsyth upon the theme "Holy Father." . . . Copec has published the first of a series of pamphlets. It is by Bishop Gore upon "Strikes and Locks-out: The Wage Cut." The list of subjects and writers will show the

breadth and boldness of Copec: J. St. Loe Strachey, Freedom, Dignity, and Happiness; the Bishop of Manchester, Democracy; Miss Constance Smith, Trade Unions; Dr. Maxwell Garnett, Patriotism; Rev. W. Paton, Industrial Conditions in India; G. A. Johnston, A World Standard of Life; Sydney Pascall, Co-

operation between Employers and Employed; Rev. A. H. Gray, What are the young going to do about it?; Miss Margaret McMillan, Poverty in the Modern State; the Master of Balliol, The State, the Church and the Community.

EDWARD SHILLITO.

The Book for the Week

Two Books on Paul

The Life of St. Paul, by F. J. Foakes-Jackson. Boni and Liveright. \$3.50.

The Passing and the Permanent in St. Paul, by B. Bulcock. Macmillan and Co. \$3.25.

PAUL is one of those characters whom men devotedly follow or vigorously oppose, but to whom no one can remain indifferent. The renewed interest in Paul is a notable fact today; it is an interest, however, with a different emphasis from that which has obtained in the past. The variety of this attention which Paul has compelled is itself a tribute to the man and offers a most suggestive study. For the longer period it was the doctrinal interest and Paul was the great theologian, offering more material for creed and system makers than any other biblical writer. It was Paul and not Jesus who was used by the eastern church with its interest in the idea of the incarnation, by the western church with its concern for the doctrine of the atonement, by Luther with his liberating idea of justification, and Calvin with his great conceptions of divine sovereignty and predestination.

The tide has turned. The Bible is not for us a text book of theology and we are no longer concerned with Paul as a source of prooftexts for our systems. And yet the study of Paul revives instead of being eclipsed. We have other questions concerning that early time. What was the distinctive nature of early Christianity? How did it originate? What was its relation to the varied religious movements of that time? What were the dominant creative forces within itself? We wish an understanding of early Christianity in terms of its religious life and of its forms of expression, alike of cultus and doctrine.

But all this drives us to the study of Paul. Shall we explain early Christianity in terms of Jewish apocalypticism centering about Jesus? Is it a sacramentarian cult stamped with the influence of the mystery religions? Or is it primarily a deep religious experience of transforming moral power relating itself to the person of Jesus of Nazareth? The discussion in any case leads us directly to Paul. And with all this is joined the fact that our modern historical study has given us a better perspective in which to see this man, no longer now merely the thinker, or the writer of "epistles" waiting for classroom dissection, but a great man with a profound religious life, a compelling sense of vocation, a dominating power in leadership and organization, with a rare capacity of religious insight, appreciation, and interpretation.

The two volumes here considered are valuable contributions in this field. The work of Professor Foakes-Jackson is strictly, as announced, a life of Paul. He does not move in the line initiated by Conybeare and Howson and followed in our day by the painstaking erudition of David Smith, which fills its pages with geographical, political, and archaeological materials. Neither does he draw much upon the rich material of religious and social character which make so attractive the pages of T. R. Glover. The more difficult critical problems, such as the relation of the epistles to Acts, are also touched upon but lightly. The book is apparently intended for the general reader rather than for the specialist. In clear and ordered fashion it gives us the results of competent and careful scholarship in portraying Paul's world, his life and character, the messages which he wrote

to Christian churches, with closing chapters that sum up his teaching, set forth his influence, and seek to appraise his work.

Interesting is the chapter in which Paul's influence is traced through Christian history. Not only did he make his powerful appeal to creative religious personalities like Augustine and Luther, but again and again "when men have felt the burden of priestly pretensions and desired liberty they have turned to the apostle to the gentiles." Unfortunately what began "as an assertion of liberty has usually ended by being hardened into some form of dogmatism." Not Paul but Jesus, however, was the founder of Christianity. "Though at times the teaching of Paul has been studied to the exclusion of most of the rest of the new testament, its influence in the many centuries of the Church's life has been but intermittent. But at no time has it been possible to ignore Jesus. Christianity stands or falls with Jesus. Jesus made Paul, and the greatness of the disciple is one of the chief miracles wrought by the Master."

The author gives little attention to the current discussions of Paul's relation to the mystery religions, and considers apocalypticism as having very slight place in the apostle's message. The not infrequent carelessness of style might well be corrected in another edition, as also such an obvious contradiction as the declaration that the most popular view now gives Galatians the first place in point of time with the assertion ten pages later that general opinion assigns this precedence to the Thessalonian letters.

Our second volume devotes itself to the questions which the first passes by. There are two present-day groups with which we are familiar. The one insists that we must find in Paul an inspired theology for all time, the other finds him hopelessly entangled in outworn forms of thought and casts him overboard without ceremony. The failure of both lies in identifying Paul with forms of religious theory and explanation. But these are the periphera with Paul, not the center. For, one thing we see more and more clearly, and that is that Paul must be studied first as a man with a profound spiritual experience, secondly as a missionary seeking to interpret and commend his faith to others.

To put the religious experience first does not, however, make it less necessary for us to study the forms of thought in which he expresses it. And here we take into account two items. The first is Paul's personal equipment for this task, his keen mind, his eager interest, his position as the first great psychological analyst in religion. The second is the bearing of Paul's special vocation; he had to interpret his faith to the diverse groups of that Roman world. As a result Paul is peculiarly a man of his age. He knew its ideas, he could speak its languages. The very point which some criticize in him was, in fact, an equipment for his great work. All this makes valuable such a study as that to which Mr. Bulcock leads us. What was this religious world in which Paul lived and worked? What were the determining religious influences in his life? How far was his theology influenced by other religious ideas than those associated with Jesus and Paul's Jewish heritage?

Very interesting is this writer's study of Paul's distinctive religious life. Its important elements were his moral struggle, his relation to the Jewish law (or the principle of legalism), his mysticism, and the place of the historic Jesus. It was this type of religious experience that made his theology a theology of salvation, and made this salvation in the end ethical rather than sacramentarian. This helps us to understand the place that he

gave to the doctrine of the atonement, on the one hand, and to his ideas of the indwelling spirit and the spiritual Christ on the other. The author especially emphasizes the aspect of mysticism.

It would have been alike logical and clarifying if the author had put this study of Paul's religious experience first in his treatment, but at least he has not made the mistake of that considerable group of scholars who have gotten their clue for interpreting Paul from some phrase or form of thought or of ritual in which Paul reveals the undoubted influence of what was at bottom to him an alien religion. It is unfortunate that a large knowledge of comparative religion, with its forms and ideas, does not necessarily include a capacity to appreciate religion itself especially as illustrated in one with the depth and originality of a Paul.



"Who can say that no serious books on theology are being written in our day, when the imprint is still fresh on a book like this?"

—*The Christian Century*
(Review of THE PATHS THAT LEAD TO GOD)

PROVIDENCE PRAYER^{and} POWER

Studies in the Philosophy, Psychology and Dynamics of Religion

By WILBUR FISK TILLET

Dean Emeritus of the
Theological Faculty and
Professor of Christian
Doctrine in Vanderbilt
University.

Author of "Paths that
Lead to God"; "Personal
Salvation"; "The Hand
of God in American History."

In these illuminating "Studies" this eminent teacher of theology and author of well-known volumes brings together the ripe thoughts of a lifetime concerning two of the most fundamental doctrines of the Christian religion.

Dean Tillett says in his Introduction:—"Divine Providence is, whatever else it may or may not be, God's method of guiding and governing men. Prayer, whatever else it may or may not be, is man's divinely appointed method of governing God. How God governs man, and how man may influence and within limits govern God, are the two truths which in this volume are studied in their relation to each other and in their joint result when the two meet in harmony in the sphere of human life and personality. This result is attested in power, moral and spiritual power, that gets things done."—Octavo \$2.75.

Cokesbury Press

Nashville, Tenn.



Bulcock's opening chapter describes and distinguishes three broad types of religion: the prophetic, or ethical-spiritual, the apocalyptic, and sacramental. The central question for all is, how does God touch man and man come into relation with God? Their answers differ widely. The elements represented are often mingled. For the author the prophetic is the central element in early Christianity, and Jesus is divine "because he is the highest expression of moral and spiritual personality among the children of men."

The following chapters then discuss the elements in Paul's world that bore upon his religious experience and thought. To Jewish apocalypticism he does not give much space. He fails to see that apocalypticism with Paul is not merely a matter of the discussion that he gives to the second coming of Jesus, but even more a question of a whole background of Paul's thought. The mystery religions are discussed with fulness and clearness. The author takes a middle position. "Paul wrote with distinct consciousness of mystery terms, ideas, practices." It seems probable that "Paul was in some degree influenced by the ideas and practices of the nobler mysteries of his day," and he thinks that we must admit that there were in these mysteries something more than the crude ideas and practices commonly pictured. Yet in the end he does not find here the decisive elements in Paul's religion. His real stimulus is in the ethical and spiritual teaching of Jesus. What he is seeking to express in the forms which he borrows is his own mystical experience, his personal sense of communion with the divine. And when the test comes Paul is ethical. He quotes from Morgan: "This ethicizing of the spirit is one of the apostle's greatest religious and dogmatic achievements." The mystical, not the magical, is determinative in Paul's idea of the sacraments. In another paragraph, however, using the words of Percy Gardner, he recognizes the difference between Jesus, on the one hand, and on the other Paul and John and the author of Hebrews: "the latter are permeated as the former is not by ideas of spirit, communion, salvation, justification, and mediation—ideas which had found an utterance however imperfect in the teaching of the thiasis."

The work by Bulcock will not supplant that of Morgan on The Religion and Theology of Paul. Neither of them gives us the comprehensive study of Paul's teaching for which we still wait. Nor is Bulcock's discussion strictly indicated by his title. Perhaps in the near future we may have a consideration of the value of Paul's message for our age. Meanwhile this study of the current movements of religion in Paul's day and the way in which these operated to shape his thinking and his speech, will offer a most interesting and discriminating aid, especially to the pastor, in his study of this great teacher.

HARRIS FRANKLIN RALL.

Contributors to This Issue

HENRY C. CARTER, minister Emmanuel Congregational church, Cambridge; author, "Human Relations in the Light of Christ," etc. Mr. Carter is one of twenty-five distinguished British ministers who are contributing sermons this year to The Christian Century. This is the nineteenth sermon in the series.

EDWIN A. BROWN, minister Wooster avenue Methodist church, Akron, O.

C. W. DE CHANT, Waynesboro, Pa.

HARRIS FRANKLIN RALL, professor of systematic theology, Garrett biblical institute, Evanston, Ill.; author, "Modern Premillennialism and the Christian Hope," "The Meaning of God," etc.

BASIL MATHEWS, editorial secretary, international Y. M. C. A., Geneva, Switzerland; former editor Outward Bound; author, "The Clash of Color," etc.

CORRESPONDENCE

Dr. Fosdick on the Eddy Attack

EDITOR THE CHRISTIAN CENTURY:

SIR: I do not often write to express my appreciation of The Christian Century, but the publication of Mr. Sherwood Eddy's article is so important that I cannot forbear a letter. The issue raised by the astonishing attack launched against Mr. Eddy in the Y. M. C. A. is, as he says, not at all an individual matter. It concerns us all and especially it vitally concerns the Y. M. C. A. Mr. Eddy, so far from being a radical to be feared by Christians, is a conservative. Like the rest of us who are trying to find some Christian way of life for modern society, he is not a bolshevik nor within a long sea-mile of becoming one. The example of Russia has only confirmed his previous conviction, as it has ours, that by no tyrannical communism imposed from above and enforced by military power can the evils of our economic order be cured.

But, on the other hand, he is no contented sponsor, as his adversaries seem to be, of the capitalistic system as it is organized today. How can he be? How can any Christian be? The idea that the capitalistic system as it now is, with its strikes and lockouts, its exaltation of the profit motive over the service motive and its consequent carelessness of men in its race for money, with its monstrous cruelties in wide areas of its operation and its embittering effects on the policies of nations, is the final word in economic evolution, is not only from the standpoint of Christian principles intolerable but from the standpoint of economic history incredible.

When Mr. Eddy says that he is a capitalist, not a communist, and that he looks for relief from the iniquities of the present system not in revolution but in reform, he is taking, I should suppose, the most conservative position possible to an intelligent Christian. Certainly, he is standing where many of us stand, seeing clearly the evils of our present economic order and hoping that with the wide sharing of ownership now going on in this country, with the clearer recognition of common interests between investors and laborers, and with the increased democratization of industrial control, capitalism may contain within itself the antidotes to its own disorders.

If Mr. Eddy is attacked for such a position in a national institution of the church like the Y. M. C. A., that is a matter of concern to all of us. The effect of that attack, if it should be successful, would be very great, but there should be no misapprehension in the minds of Mr. Eddy's assailants as to the nature of that effect. It would not harm Mr. Eddy in the least. It would give him a larger platform and a wider influence than he ever has had before. It would, however, lamentably damage the Y. M. C. A. Already, in comparison with the forward-looking national policies of the Y. W. C. A., the Y. M. C. A. has seemed laggard, halting, and afraid. If the association now concurs in this attack on one of its leaders because he hates war and will have no more to do with it, fears our economic chaos and carnage, and would find a way out to a more decent day, intelligent Christians will only be confirmed in their worst fears concerning the reactionary economic control of the organization.

New York City.

HARRY EMERSON FOSDICK.

A Word from Rabbi Wise

EDITOR THE CHRISTIAN CENTURY:

SIR: Seeing that it is a rather common practice to criticize and condemn a paper when it does the wrong thing, it occurs to me from time to time that one must not be chary of praise when dailies or weeklies say and do things that are worthy of praise. I wish to thank you most heartily for the real service you have rendered thoughtful Americans by the publication of

a full statement of the Passaic strike. It seems a just, dispassionate and accurate account of things as they are, and, as one not unfamiliar with the situation, I am truly grateful to The Christian Century.

Free Synagogue, New York.

STEPHEN S. WISE.

The "Sesqui" and the Sabbath

EDITOR THE CHRISTIAN CENTURY:

SIR: I admire the liberality and tolerance of The Christian Century toward Catholic, Unitarian, Jew and pagan, and therefore cannot understand your readiness to use prejudicial phrases when protestant brethren are concerned. You are properly most guarded against using opprobrious phrases when referring to the others, but you fall very easily into the expression characteristic of the secular press in speaking of the "Sunday blue laws of 1794," and dubbing the protestants who rise to their defense as enforcers of "puritan" standards. Why should you ever appeal to prejudice in the terms you apply to the deeds or beliefs of others however narrow you may believe them to be?

The fact is that the Pennsylvania Sunday laws as interpreted and enforced are not oppressive as your adjective "blue" suggests. The law could, no doubt, be stated in more up-to-date language if it were merely a matter of changing verbiage. You may ridicule come details of the law as it appears on the statute books as being "blue" but the principle of protection of the Christian sabbath from unnecessary labor and business pursuits is there, and, as interpreted and enforced the law is unoppressive and the people of Pennsylvania are mostly satisfied with it. The Christian people of Pennsylvania are not fighting against the use of Sunday for the "culture of the higher life," but we are much concerned that the forces that are seeking to commercialize the day do not get in an opening wedge. Therefore we have fought the opening of revenue-producing features of the centennial. The Sesqui-centennial management's excuse for opening on Sunday is not for the cultural benefit of the people, but to save the exposition from bankruptcy. And with the "Sesqui" open Sundays, Connie Mack starts up Sunday baseball and soon the movies and theatres and all the rest will be ministering to the "higher life" of the Pennsylvania public. But for one thing legal procedure is rapidly coming to the point where the violation of one law may cost a corporation its charter instead of a paltry fine. The Pennsylvania public is resolved to protect its Sunday from commercialization; that is the chief purpose of any legal control of the day.

The law is not an unused piece of legislation hunted up to embarrass the "Sesqui" management, either. Instead of speaking of the "Sunday blue laws of 1794" you might much more fairly speak of the "repeatedly reaffirmed Sunday law of 1794." Each session of the legislature sees attempts by certain commercial interests to repeal or modify the law. Of the four bills introduced for this purpose in 1925 two were held in committee, one was reported negatively and the other defeated on the floor of the house by a vote of 141 to 48. This refusal to modify or amend is virtually a reaffirming of the old law. More than simply refusing to modify the legislature amended the Sesqui-centennial appropriation bill to include the following clause: "The Sesqui-centennial exposition shall be conducted in strict conformity with the existing laws governing sabbath observance." Why not venerate antiquity instead of slurring it?

In recent correspondence Dr. Shillito spoke of American protestantism falling between two stools in the matter of Sunday observance. It seems to me that your questioning attitude toward those who are trying to preserve the day from invasion by money-seeking interests (since you have not accompanied your criticisms with any constructive suggestions) is just helping America go in the direction Dr. Shillito so discerningly describes.

Pennsylvania's Sunday law is far from perfect but it regulates commercial operations on Sunday much better than in most other states having large cities and great industries, I believe. The people who are trying to hold back the drift toward a wide-open holiday deserve more from your journal than to be dubbed champions of "puritan" standards. What we all need most urgently is light on the subject of the Christian sabbath—the way to the highest realization of the value of the day that was made for man. The automobile has destroyed the old standards. Amusement interests are putting forth tremendous efforts to make the day their day. The church has much at stake; yet you do little but join in the chorus of those who shout "blue-laws," "out of date laws" and "puritan." Let us not allow the fourth commandment to be dropped out of the decalogue without first giving it a hearing.

Beaver Falls, Pa.

JOHN W. MELOY.

THE SUNDAY SCHOOL

Lesson for October 24. Lesson text: Num. 27:18-20; Josh. 1:1-9.

Joshua, the New Leader

THE LEADER—where can we find him? That is the supreme question. Andrew Carnegie knew that and he attributed his success to the fact that he had brains enough to choose helpers of the Schwab type. An army is only as valuable as its generals. We may make all the fun we please about the general staying behind in the place of safety, but the brain of the army must be protected. Foch deserves the credit for the final smash which ended the war. Foch—the pale, grey general. He was the leader.

Moses was dead, the superman was gone. The whole movement might easily have gone to pieces; yes, would have perished miserably but for an understudy like Joshua. We have already witnessed the fear and pessimism of the majority—still a mob of slaves. Only a powerful man could inspire them and lead that crowd to victory. Joshua's task was doubly hard because he had to follow Moses, the unique man. Moses was an outstanding hero, in wisdom, in power, in all the qualities of leadership, including courage. Joshua was a plain soldier of the Cromwell type. He was excellently trained. He had obeyed his superior perfectly. He had possessed reverence and an open mind. Now the whole burden fell, crushingly, upon his shoulders, and he looked up to his God. Joshua had a single-tracked mind. Duty was spelled large in his vocabulary. He went straight to the mark. For himself and his house he decided firmly and once for all to worship Jahweh. That settled, he proceeded to the conquest of Palestine. Before he died he saw most of the enemy tribes at his feet, and a fair organization of the subdued land. Honest, just, diligent, hard-hitting, everlastingly at it—that describes Moses' successor.

And now, what about leadership in our modern churches? In the first place we need not worry about numbers, but only about quality. When I hear stories to the effect that our seminaries are lacking in candidates for the ministry, I do not bat an eye. Numbers mean nothing. Some Gideon might well go through our present-day seminaries and send home, perhaps, a half of the candidates. All the parrots, learning the creed by rote; all the timid souls who fear modern science and conditions, all the men who are not real men, might better be weeded out at the start and sent somewhere else. I know of a town of 4,500 with fourteen churches. One commanding leader would transform the whole community. What is happening there now religiously? Fourteen denominational loyalties! Denominations have obscured Jesus Christ. It is pitiable.

Sometime ago, when I said something like this, several preachers wrote to me protesting against such dangerous statements. I repeat them now; I would shake every timorous, time-serving, creed-stuffed, denominationally-loyal man clear out of his job. I care nothing for denominations, my own, or any other. De-

nominations are a curse; Jesus is being crucified anew by denominational loyalties. Disciples, Baptists, Methodists, Catholics and all the rest need to be told that, bluntly. I love Jesus; I despise denominations. Unless Protestantism can break away from such petty loyalties, such devious organizations, her day is over. Religion must be defined in terms of conduct, not of creed. Any man who has eyes to see should observe the losing game which denominationalism is playing. Only our choicest young men should be encouraged to enter the ministry. All third-raters should be resolutely debarred. An effort should be made to capture the leaders for Christ.

One of the most significant developments in the church during the last fifty years has been the emergence of the layman. It would be a fatal mistake to proceed on the idea that preachers and missionaries are the only leaders. Sometimes, when money is used to obtain recognition, the leadership of laymen has done more damage than good. When a denomination is beaten into submission by a money-bag, it becomes a pitiable object indeed. There is only one thing sadder than a money-bag dictator, and that is the preacher who sells his soul for salary and prestige. One loves that cry of Fosdick's, "Our souls are not for sale."

But it is only now and then that a layman insists upon dollar-diplomacy. In every great church you will find one or more extraordinary laymen. These are men of deep, religious life and generous attitudes. I met one last Sunday; he has an income of \$100,000 a year; lives on \$10,000 and gives \$90,000 to the Lord. He is a plain, sensible, kindly, Christian gentleman. The secret of capturing such men is to give them large religious tasks to do. They like to build a church; they like to take part in a program to add many new members; they like to plan educational and recreational programs; they take keen interest in community improvement; they thrill with union enterprises. They care nothing for party shibboleths. The church does well to welcome the leadership of these capable Great-hearts.

JOHN R. EWERS.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Lutherans Celebrate Acquiring Of University

Lutherans of the Missouri synod made a big day of Oct. 3 when the denomination took over formally the control of Valparaiso university, Valparaiso, Ind. This institution, which has several professional schools in addition to college work, grew up under private ownership and management, making a feature of the low cost of living for its students. At one time no college management in America could offer such low terms as did this school. The original owners have been dead for several years, and the school has passed through rough seas. It is hoped that a better day has come now that the institution has been acquired by the German Lutherans.

Maintain Peace Booth At State Fair

World peace competed this year with prize pigs and fat steers for the attention of Iowa farmers. Three zealous young Quakers were on duty at the state fair for ten days expounding peace and goodwill among nations. The inspiration for this venture came from Frederick Libby, of the Young Friends general conference. The booth distributed peace literature, and the young men also made the rounds of the automobiles daily, handing pamphlets to visitors otherwise unreachd.

Missionary Society Has Successful Year

The United Christian Missionary society of the Disciples of Christ has presented its annual report in advance of the convention which will be held at Memphis next month. This society is a consolidation of six boards which formerly worked in home and foreign missions and general philanthropy. The total receipts for the past year were \$3,985,554. Twelve new villages were occupied in the Congo country in Africa. The missionaries report 4,827 baptisms on all foreign fields, the largest number in the history of the communion. The home mission work included the opening of 124 new mission churches in Canada in the field of the United church. The Women's Missionary society reports a membership of 194,753.

Disciples Install Secretary For Canada

For the first time an all-Canada secretary has been installed to direct the work of the Disciples of Christ. On Sept. 1, Rev. Hugh B. Kilgour was given this position. Mr. Kilgour has been pastor of Home street Disciples church of Winnipeg for the past six years. He was married in 1923 to Miss Louise Cory, a former missionary in China under the direction of the United Christian Missionary society.

Dr. Rufus M. Jones Tours Orient

Dr. Rufus M. Jones, well-known Quaker teacher and writer, is meeting with an unusual reception in his present tour of the orient. Recently he has been in China 1270

speaking to large groups of Chinese students. One of his most interesting experiences is still to come. He has received an invitation from Gandhi, the Indian mystic, to visit this great leader during the period Dr. Jones will spend in India.

Oldest Congregational Church Becomes a Shrine

The executive committee of the national

council of Congregational churches recently voted \$1000 toward a fund being gathered around the world for the perpetuation of what is said to be the oldest Congregational church in the world, the Southwark church of London. This church was founded in 1592. The London contingent that sailed on the Mayflower came from this congregation and departure of the Pilgrims is commemo-

Conference Shows New Era in African Missions

NEVER HAS AFRICA had light concentrated from so varied and representative an array of experts on its human, economic, political, moral, intellectual and spiritual concerns as in the week's conference on the Christian mission in Africa, under the chairmanship of Dr. Donald Fraser, that closed at Le Zoute, on the Belgian coast, on Sept. 20. Government administrators, like Sir Frederick Lugard, late governor-general of Nigeria; M. Louis Franck, late secretary of state for the colonies for Belgium; General de Meulemeester, ex-governor of the Belgian Congo; Senor Albert d'Oliviera, Portuguese minister in Belgium; Sir Edward Carraway, late resident in Basutoland; Mr. Welsh, chief magistrate of the Transkei; Hon. E. B. Denham, colonial secretary to Kenya colony, and Dr. Gilks of the Kenya medical service, with Major Hanns Vischer, secretary of the African Education committee of the British colonial office, brought the aims of governments today in an authoritative way into the heart of the conference.

They were flanked by scholars, like Prof. Richter of Berlin, who has given a third of a century to the intensive study of Africa; Prof. Westermann of Berlin, the great philologist of African languages and director of the new International Institute of African Languages and Tribal Cultures; Rev. Edwin W. Smith, whose "Ila-Speaking Peoples of Northern Rhodesia" is already an anthropological classic; with educational experts like Dr. C. T. Loram, native affairs commissioner of the South African Union; James L. Sibley, educational advisor in Liberia, and Dr. Anson Phelps-Stokes, with Dr. Jesse Jones, famous for his leadership of the Phelps-Stokes fund commission of inquiry.

A NEW AFRICA

The presentation of diversified subject matter seemed at the outset to bid fair to reduce the mind to chaos. Windows opened through which we caught glimpses here of a cocoa plantation in West Africa, there of the deafening glamor of gold-mining in Rhodesia; yonder into the smoky huts of a central African village, or here, again, labor on a Boer farm. The conference saw the inadequately trained African teacher doing his best in his mud and wattle church-school; the student in the new African college with its modern equipment and technique; the aeroplane, the steamer, and the railway invading the primeval fastnesses of the Congo; the flood of new wealth pouring

in to the Baganda or the west coast Africans in payment for cotton or cocoa; white civilization in the south fearing for its own future in face of the Bantu and the Indian; the Negro wishing to grow to a truly African manhood, and not in mimicry of European civilization; the pagan customs of pubertal initiation woven into the very warp and woof of tribal life in some areas, confronting the Christian ideal of youth; the growth of an industrialized landless proletariat without rights in South Africa and the menace that lay within it; the primitive mother and child in their still inviolate animism; the adolescent son drawn away to the compounds of Johannesburg and coming back a skeptic of the spirits and the tribal law and a disintegrator of the clan. What unity of practice or aim, what cooperation in method or policy men wondered can be possible in so vast an area, so diverse in its ways, languages and governments, and in the types of pressure that are transforming it?

GOVERNMENTS CHANGE POLICIES

Gradually and with increasing clearness, however, there came into view the outline of some great movements and demands affecting all workers everywhere. It became clear, for instance, from the invaluable evidence of the different governments, that all the European powers ruling in Africa have discovered that the time has passed away when they need only occupy themselves with securing conditions of peace and order and facilities of transport and some revenue. The human wealth of Africa is seen to be the primary concern of government; some see it from the angle of self-interest, others with a larger element of the spirit of trusteeship. As Sir Frederick Lugard put it, the increasing acceptance of the principle underlying the league of nations mandate conception will bring as great a change as was the abolition of slavery. One immediate effect of this is that everywhere governments are entering the field of the education of the African, which has been the almost exclusive field of missions, which are today responsible for over 90 per cent of the education of Africans. When, however, the Gold Coast government which a few years ago voted some £40,000 a year for education (mostly missionary) this year gives £100,000, and within a decade will give £350,000, and other governments are following suit, the trend is clear.

(Continued on next page)

rated in this church every September. At the present time Southwark church is

located in one of the poorer sections of the city. It carries on social ministrations

as well as the usual religious program.

CONFERENCE SHOWS NEW ERA IN AFRICAN MISSIONS

(Continued from previous page)

Missions must reshape their policy to meet that new situation. The cooperation of missions with government in this sphere is most clearly exemplified in the formation by the British colonial office of its permanent advisory committee on African education. Both within and beyond the range of education the conference saw the fields also of health, where clearly Christianity and government have equal interest, as they do also in relation to right conditions of labor, the just tenure of land, the development of motherhood and home life, the preservation and purification of the tribal social structure, where possible, and elsewhere the growth of a right race-relationship within the new civilization intruded from without.

RESOLUTIONS

Resolutions are often, and not wrongly, objects of cynical scepticism. The resolutions of Le Zoute, however, arising directly from the discussions in the sectional groups, threshed out carefully by men and women responsible in the field and in the home boards for working them in practice, have this unique value. They present in outline, for the first time in the history of Africa, a coherent practical policy of action which, if pursued by the forces represented at Le Zoute, can in time profoundly influence for good the destinies of that continent and its peoples. They will be immediately communicated to the mission boards in Europe, America, Britain and Africa for their discussion, decision and action.

The resolutions cover the great areas of influence in the life of the Africa of


today and tomorrow—evangelism, education, health and native welfare, labor, woman, language and literature. Any summary must fail to convey the force and penetration of these resolutions which can only be gauged from a careful study of their entire text.

The resolution on education envisages native education in Africa as a cooperative undertaking, in which government, missions, natives and the commercial community are concerned. After defining the sphere of government authority, and recommending a scheme of visiting teachers of the Jeanes type, who have effected such wonderful progress in America in the southern states, the resolution outlines the respective places of government and missions in the development of the higher and lower grades both of actual education and the training of teachers, and recommends a revenue policy adequate to the elementary education of all native children. It proposes a curriculum related to the total life of the community, with character development based on religion covering all, and especially health, the building of a sound home life, and an informed use of recreation, and concludes with a strong plea for a specifically religious education of the highest efficiency, including religious knowledge, its translation into ethical practice, and its relation to worship. In order that all this should be pursued in practice with that maximum speed and efficiency, a commission is proposed to survey the whole field of religious education in Africa to advise the societies thereon.

BASIL MATHEWS.

Oriental Students Gather At Racine, Wis.

Racine college, Racine, Wis., entertained a group of oriental students of the United States during the second week in September. These students set before



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themselves a heavy grist of discussion. Among the topics selected were self-determination of nations, racialism, the pan-Asiatic movement, outlawry of war, overpopulation, foreign investments and exploitation, the opium question, extraterritoriality, the Japanese exclusion act and the supreme court's decision denying citizenship to Hindus. A number of missionaries were also in attendance.

Pacifist Denominations Meet Together

The fifth conference of pacifist churches was held at Carlock, Ill., Aug. 30 and Sept. 1. Delegates came from a number of states. The denominations represented were Friends, Brethren, Mennonites and

Schwenkfelders. Elmer E. S. Johnson seemed to strike the keynote of the meeting with his appeal to create the spirit for peace, but at the same time to give it the body. While holding the spirit the more important he believed that the United States should cooperate with the world court and the league of nations.

Bishop of London Touring America

It is not every day that an English bishop touches elbows with ordinary mortals in America. The element of novelty makes the visit of the bishop of London interesting to America. He has spent a great deal of his time in colleges. While at the University of Iowa, where only a

Plan Coming Conference on Faith and Order

DETAILS of the world conference on faith and order to be held in Lausanne, Switzerland, Aug. 3-21, 1927, are being arranged. The topics chosen for discussion are these: "The Call to Unity"; "The Church's Message to the World—the Gospel"; "The Nature of the Church"; "The Church's Common Confession of Faith"; "The Church's Ministry"; "The Sacraments," and "The Unity of Christendom and the Place of Different Churches Within It." Additions to this list may lengthen it considerably.

WITHDRAW SUGGESTED TOPICS

Some time ago certain propositions were offered for discussion at Lausanne, but the committee has withdrawn these. The following statement has been issued to explain this action: "That in view of the serious misunderstandings which have arisen and which are likely to arise in the future, should the propositions brought out by the subjects committee be published as part of the official program by

the continuation committee, and in view of the vital importance of excluding even the implication that any effort was being made to determine in advance the conclusions to be reached by the world conference on faith and order, it is the judgment of the continuation committee that the official program of the conference should contain only the statement of times and places of meeting, names of officers of the conference, including presiding officers at separate sessions, the subjects to be discussed, and the names of the speakers, all other matters pertaining to the subjects under discussion to be printed at the end of the program accompanied by such statements as will clearly indicate that the propositions presented are not to be considered as in any sense expressions of official judgments or final conclusions, but simply as suggestive of questions which must naturally arise in any thorough consideration of the general subject. And that all resolutions to the contrary should be rescinded."

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small fraction of the students are Episcopalians, he had large groups of students in his meetings.

Hope to Have Lay Ministry Authorized

A diocesan synod of Australia has brought before the archbishop of that country the question of the ordination of people in secular work. The advance made by Methodists and others with the use of such a ministry probably suggests the proposal. The Episcopal church provides for lay readers, but these men are not allowed to administer the sacraments. The suggestion will be considered at the next Lambeth conference in 1930.

Dr. Cadman Preaches in Old Home Church

While in England during the past summer Dr. S. Parkes Cadman made his annual visit to his old home town in Shropshire. He preached in the Methodist church at Ketley Bank. His cousin is treasurer of this church, and the church has had only three treasurers in seventy-five years, including Dr. Cadman's father and grandfather. During his visit to England Dr. Cadman spoke frequently of his interest in the world conference on faith and order which will be held in Geneva next summer.

Pioneer American Unitarian Honored

The Sesquicentennial exposition has revived many historic memories in America. The place that Dr. Joseph Priestley occupied in the revolutionary period has not been appreciated by most Americans. This pioneer Unitarian preacher settled in Pennsylvania, and greatly affected the religious views of Benjamin Franklin, Thomas Jefferson and other leading men of the period. He achieved fame in the scientific world as the discoverer of oxygen. Recently the American Chemical society, meeting at the Philadelphia exposition, made a pilgrimage to Priestley's grave.

Celebrate Franciscan Centenary

The seventh centenary of the death of St. Francis of Assisi is now being celebrated in Italy in the little town which gave him birth. Dr. Walter Seton, a celebrated member of the Society of Franciscan Studies, has given the world an account of what is happening. "On Sunday the habit of St. Francis was exposed for veneration on an open air altar, erected in a meadow at Satriano. The bishop of Nocera celebrated the mass, and there was read from Thomas of Calano the story of St. Francis' return to Assisi. In commemoration of that event, a large body of horsemen went from Assisi to Satriano to meet the procession, and the relic was carried through the city to San Rufino, where Francis was baptized and where he had often preached. Opposite the bishop's palace is the church of Santa Maria Maggiore, at one time the cathedral. Hither was the relic taken and placed beside the high altar. The faithful crowded round and kissed it. The day concluded with benediction in Santa Maria. A picturesque touch was given to the ceremony by firemen wearing helmets and swords who presented arms at the

elevation. On Sunday next the king of Italy himself is coming to the celebrations, while the Anglo-Catholic pilgrimage arrived yesterday."

Missionary Propaganda Of the Disciples

The Disciples of Christ are setting up one day conventions in leading cities all over America this autumn. Such a convention will be held in Chicago in Jackson boulevard church on Oct. 13. The attendance at these one day conventions when tallied for the autumn exceeds by many times the attendance at the national convention, which is also largely of the missionary inspirational type. A hopeful result of the missionary propaganda this year has been the attendance of almost 3000 young people at summer conferences of the denomination.

League of Nations Favors Fixed Date for Easter

The league of nations has a sub-committee which has been studying the calendar, and this committee favors a fixed date for Easter, preferably the second Sunday in April. The pope has issued a temporary caveat against this change, but is willing that it should be considered by the next ecumenical council which will be held in 1930. Thus it becomes possible

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that by 1931 a new practice will be established by two world bodies, the league of nations and the Roman Catholic church.

Colored Church Leader Exhorts Negroes

The daily press has carried widely a message delivered to the negroes of all America by Dr. H. H. Proctor, moderator of New York Congregational association, and himself the son of a slave. He calls on American Negroes to acquire all the education possible. His delineation of

message delivered to the Negroes of all quence in such a passage as this: "Snatched from his native land, transported across an angry sea, subjected to a cruel bondage, emancipated at the edge of the sword, thrust forth on the highway of freedom without guidance, disfranchised, segregated, mobbed, redistributed, the career of the Negro is the romance of American history. In all this the church has stood out as beacon light for the race on the highway of freedom. By its light the 4,000,000 freedmen have become 12-

Where the Christian Appeal Is Weak Today

AT A CONFERENCE on evangelism recently held in the First Baptist church of Berkeley, Cal., Dr. E. A. Hanley, the pastor, was asked to preside at the opening session, and he introduced the subject with the following remarks: "I am wondering whether we are prepared to go to the root of the matter and ask what it is that makes the appeal of Christianity so weak today? Is it that men in this age are specially opposed to the gospel? Or, are we perhaps wrongly stating its appeal? Surely we all realize how difficult it is to persuade men to accept and confess Christ—more difficult, it seems, than at any other time during the past twenty-five years. Why is it so? Are we here to talk about more committees, more devices, more plans, more promotion, all of which have become a weariness to the spirit, or are we here to face the difficulties which the appeal of Christianity encounters today? Let me state three pressing questions which are coming with force to many thoughtful minds.

GOSPEL OR PROPAGANDA?

"First, are we presenting the gospel with the original simplicity and directness that are found in the preaching of Jesus? Or, have we added something to it, something comparable to the traditions which pious Jews added to their ancient revelation? Do we set up in addition to the gospel, certain creeds and machinery either expressed or implied, which we would have men accept as part of the gospel message? May it be possible that we thus have a double motive—to be preachers of the gospel and also to be propagandists for some school of thought or organization? Does the man whom we address perceive this, and does he feel an opposition, not so much to the gospel itself, as to what we bring with it? They tell us that India would have Christ but will not have the western church. May it be that our fellow citizens feel much the same way about our appeal, and are saying that we must disengage the message from our traditions and systems before they can accept it and come with us? If such is the situation then our confusion of thought and motive are largely responsible for the weakness of our appeal.

"Second, do we reverence the personality of those we would reach, or do we disregard laws which God has planted deep within the soul of man? We are sorely tempted to manipulate men, toy with them, cajole them, get them by their prejudices or their risibilities, per-

haps even to threaten them, and so to employ some form of coercion. What if they feel we are not honest through and through? What if we discredit our appeal and arouse needless opposition because we reverence so little that which Jesus revered above all things—the sacredness of moral personality? May it be that we are obsessed with rolling up a score, with putting over programs, with reports and the raising of money that the souls of men have little interest for us and, except for statistical purposes, are well nigh forgotten? If we deal thus lightly with men, with their most sacred instincts and judgments, how could they be expected to make any great response? With such a presentation of the gospel might not hesitation be more righteous than a ready acceptance?

ARE SAMPLES ALLURING?

"Third, are we satisfied with present standards of Christian living? According to the report of our leaders, not one-half of the present membership of our churches worship with any degree of regularity, one-half give to the financial support of the church and one-third contribute to the cause of missions. One wonders whether Christians today are taking other aspects of the service of Christ as lightly. Then what does it mean to be a Christian, and what are we seeking to win men to? And if converts had a joyous and sacrificial spirit, what support would they find in the fellowship of the average church? We would not forget that there are many sincere and earnest followers of Christ, yet is it not certain that if the appeal of the gospel is to go home to the hearts of men, it must have greater reality in the lives of those who have been already won?

"We truly believe that the gospel is the power of God unto salvation, when clearly presented, when the appeal is made with reverence for the soul, and when it is backed up by a measure of Christ-like living. Such an appeal would be almost irresistible. But what if we, perhaps unconsciously, have missed the way and are hindering the power of God? It is time to reconsider the whole conception and motive and method of the Christian appeal in order that the meaning and power of the gospel may again be made manifest. If this conference is to speak only of more devices and programs then our words will be as sounding brass or a clanging cymbal. But if we will address ourselves squarely to these fundamental issues we may indeed look for the coming of a new epoch in Christian evangelism."

000,000 freeman. In this racial evolution they have acquired \$2,000,000,000 worth of property, and removed 85 per cent of their illiteracy. Be it said for the gratitude of the race that \$90,000,000 worth of its property is devoted to the work of the church."

Wants Presbyterian Name Erased

Dr. Donald Fraser, widely known missionary leader of South Africa, is outspoken in denunciation of the sectarian competition that characterizes that field. Dr. Fraser is a former moderator of the United Free Church of Scotland and is now called back to Scotland to serve as foreign missionary secretary. In his farewell address in South Africa after thirty years of service, he made this significant statement: "I hope that the day is coming when the word 'Presbyterian' will be dropped from the name of this Bantu church through union with other Christian bodies. For here in South Africa denominationalism has gone mad. The spirit of dividedness has greatly weakened the testimony and service of the Christian church, so much so that few Christian bodies have elbow room for the full presentation of the message of the gospel."

Congregationalists Select Geneva Representatives

As the world conference on faith and order to be held in Geneva next year assumes more definite shape, the various denominations are selecting their personnel. The Congregationalists have named the following to represent the American section of the denomination: Rev. Frank K. Sanders, Rev. William E. Barton, Rev. Timothy Lew, Raymond H. Fiero, Mrs. A. J. Lyman and Prof. Elisa H. Kendrick. Mr. Lew is the Chinese dean of Yenching university, Peking, China. It is noteworthy that two women are among those named.

Ministers Advertise Need Of Religious Education

The number of parents who are totally unconcerned as to the religious education of their children these days is disquieting, and ministers are driven to various devices to stir the community on this subject. Six leading churches of the Back Bay district of Boston have prepared paid advertisements to be published in leading papers of Boston to challenge the people of the community to consider the importance of religious education. The committee having this in charge is composed of Rev. Stephen Herbert Roblin, Rev. Henry K. Sherrill and Rev. H. E. B. Speight.

College Chapel Maintains Hold On Presidential Minds

The National Student federation of America recently polled opinion on the subject of compulsory chapel attendance, sending out a questionnaire to 315 college presidents and 42 student editors of college papers. The topic must be a live one for most of the college presidents replied. The vote showed 176 college presidents opposed to compulsory Sunday chapel attendance, and 136 in favor. The vote on daily chapel went the other way; 220 favored compulsory daily chapel and 90 opposed it. The drift has been away from compulsory religious exercises, but

this still leaves the problem of the religion of college youth unsolved.

Refugee Women Make Goods to Sell

The Near East relief has a new plan for helping some of their wards to self-support. Refugee women of the near east have been making various kinds of needlework, fancy handkerchiefs and similar things which are brought to America and sold. The N. E. R. is seeking the cooperation of churches and other organizations in getting these articles sold here, thus providing continuous employment for unfortunate women in the near east.

King's Chapel Noon-Day Series Continues

The noon-day meetings held in King's chapel, Boston, continue again this year. Three years ago a layman developed a fresh interest in religious matters, and set up these meetings. Men of every sort of

religious persuasion speak from the pulpit of this, the oldest Unitarian church in America. The speakers for October: Oct. 5-8, Rev. Vivian T. Pomeroy, First Parish, Milton, Mass.; Oct. 12-15, Dr. Sherwood Eddy; Oct. 19-22, Rev. Fred Winslow Adams, Trinity Methodist church, Springfield, Mass.; Oct. 26-29, Rev. Richard H. Clapp, the United church, New Haven, Conn.

Educational Standards of Methodist Ministers Falling

The situation with regard to ministerial training has been given careful study in the Methodist church, and statistics recently issued show that of the 444 new ministers received into the ministry of that denomination last year, 9 per cent had only eighth grade training or less. Such figures could be duplicated in several other denominations. The analysis of the statistics as given in Zion's Herald is as follows: "Of the 444, 9 per cent had only eighth grade training or less; 16 per

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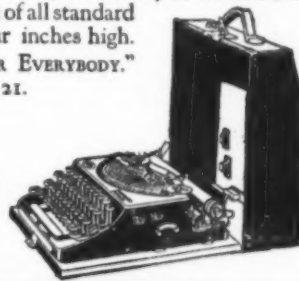
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cent had part of a high school course; 11 per cent had only completed high school; 23 per cent had at least a year of college work; 41 per cent had graduated from college. Of these 183 college graduates, 36 did some postgraduate work (not in seminary), and 14 of the 36 won master's degrees in arts or sciences. With reference to colleges attended: 64 per cent were graduates or had attended college one year or more. Of these only 51.6 per cent went to Methodist colleges; 17.2 per cent went to denominational colleges other than our own; 10.1 per cent went to state institutions of higher learning; 7.4 per cent went to non-denominational schools other than state institutions (e. g., Columbia, Harvard); 9.5 per cent went to two or more colleges of different types; 4.2 per cent, of foreign birth, were educated outside the United States."

Dr. Norwood Preaches Before Church Congress

The church congress of the church of England has included a non-conformist clergyman on this year's program. Dr. F. W. Norwood, of the City Temple, was invited to speak on Oct. 3, and accepted

the invitation. This church congress is held once every four years, and is attended by Anglican representatives from various parts of the world. The sessions this year were held in St. Andrew's church, Southport.

Eastern Students Engage In Mission

Students from a number of educational institutions of the east joined in a Christian mission in Waterbury, Conn., Sept. 11-19. The young people sought to come into personal contact with the factory people of the city and to enlist their interest in religious things. No salaries were paid, and the vacations of the students were cut short. The net result of the meetings has proven very helpful.

Mexican Protestant Newspaper Pictures Conditions

The protestants of Mexico are making no complaint about the operation of the laws relating to religion in the southern republic. A protestant newspaper, El Mundo Cristiano, of Mexico city, says in a recent issue: "First, let it be fully understood that there is no religious persecution in Mexico. This calumny has been

Withdraw Support from Sesquicentennial

THE SESQUICENTENNIAL exposition at Philadelphia continues to open on Sunday, though this is vigorously opposed by the churches. The staging of a prize fight in the exposition stadium irritated the church constituency still further. The Presbyterians at their general assembly in Baltimore commended the officials of the exposition for their declared policy of keeping the exposition closed on Sunday. This resolution of approval has been withdrawn by Dr. Lewis S. Mudge, stated clerk of the general assembly. Dr. Mudge has resigned from the various exposition committees on which he had been serving. The Presbyterian exhibit on the exposition grounds has been withdrawn.

PRESBYTERIANS OUT

Dr. Mudge states in his communication to the managers of the exposition: "The Presbyterian church, in the persons of its founders, took a part second to no other religious group in the events leading up to and issuing from the Declaration of Independence. It has rejoiced, therefore, in giving the wholehearted support of its great constituency to the furtherance of the purposes embodied in the Sesquicentennial exposition. We, therefore, withdraw its support with great reluctance and deep regret and only because our consciences will not permit us to support a project which is now being conducted in a way which is both un-Christian and un-American."

The Lutherans are also on record with a formal protest. The following communication has been sent to the board of management of the exposition: "Resolved, that the executive board of the United Lutheran church in America hereby approves heartily the action of the ministerium of Pennsylvania and the East Pennsylvania synod in withdrawing from participation in the Sesquicentennial exposition at Philadelphia, on account of opening wide the gates on Sunday.

Believing that the widespread and increasing disregard and commercialization of the Lord's day by the governing powers and by the people is wrong and harmful to our nation; and, believing that a proper respect for the Lord's day is in accord both with Christian principle and American tradition, we urge earnestly that the exposition be closed on Sunday."

DR. BOWLBY PROTESTS

Without doubt a moving force in the counsels of these two denominations has been Rev. H. L. Bowlby, secretary of the Lord's Day Alliance. In protesting Sunday opening, he says: "That this was in violation of the understanding on which the appropriation was made by the state legislature, \$750,000, and constitutes a violation of the Sunday laws of Pennsylvania, there is no doubt. Our board in good faith expressed its sincere appreciation of the stand taken by you and your committee and your announced policy of the closed Sunday, but to date have received no acknowledgment whatever from you or your committee respecting our board's action and our several communications. It is not pleasing news to us to receive what is undoubtedly correct information that your committee has decided to listen to those who want an open Sunday, so many of whom are very directly interested in the financial profits that may be secured through the general opening of the exposition and its attractions on Sunday. That such appeals should not have been regarded as sufficient to open the gates on Sunday through an action by your committee, I think you will agree with me, despite the action you have taken. We had plans under way for placing an exhibit at the exposition, but under the present circumstances we are shut out of this privilege, as we do not desire to lend encouragement to the open Sunday by such participation in the exposition."

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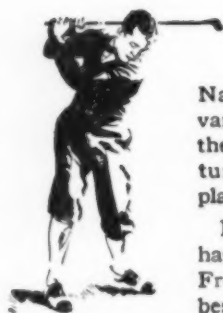
world. He has traveled 30,000 miles while on his vacation. On his first Sunday back in his church a capacity congregation was present. Dr. Jefferson chose an old text which he illumined with reference to his travel experiences. It was, "For other foundation can no man lay than that is laid, which is Jesus Christ." Dr. Jefferson has preached in Broadway Tabernacle for 27 years.

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Constantinople, the Challenge of the Centuries, by Victor Murdock. Revell, \$2.00.
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Miracles, by Floyd L. Darrow. Bobbs-Merrill, \$2.50.
Personal Reminiscences of Auguste Rodin, by Anthony M. Ludovici. Lippincott, \$3.00.
An Integrated Program of Religious Education, by W. A. Harper. Macmillan, \$1.75.
Sectarian Shackles, by Libbie Travers. Macmillan, \$1.50.
The Shadow Cut-out Book, by G. F. Scotson-Clark. Stokes, \$1.00.
The Treasure Ship, by Cynthia Asquith. Scribners, \$2.50.
The Last Days of Pompeii, by Bulwer Lytton. Scribners, \$2.50.
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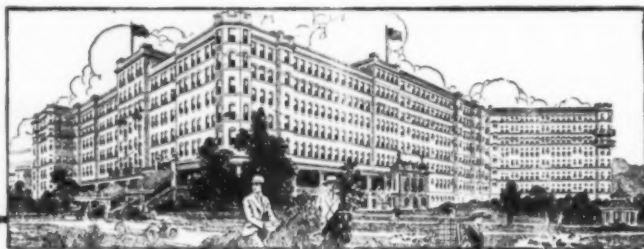
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Have you ever tried to discover what it is that your missionary friend really needs? There was a time when the general idea of missionaries pictured them wandering about in worn-out, threadbare clothes, glad for any left

overs that could be rescued from the family attic. That was the day of the "Missionary Barrel." But that day is gone, praise be.

Your missionary friend does need something, however. Try to put yourself in his place, or her place, and you will

quickly discover what that need is. Consider where the missionary stands—in the midst of a strange land, bringing a strange message, cut off from the sources of mental renewal which are the commonplaces of the home-land—constantly giving out, giving out, giving out. Sometimes you hear talk of the strain of the missionary's work. This is the heaviest strain, this day after day giving out while the resources for renewing the missionary's inner life are so scanty.

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Sometimes it is evidently enamoured of material prosperity, and frequently it is so involved with the organizational

phases of its work that the still small voice of the spirit seems to have ceased speaking to and through it. How is it in your church,

Just a Few

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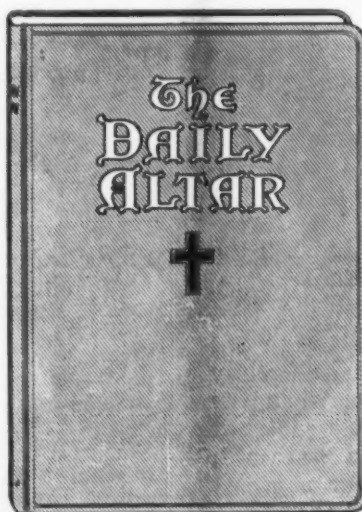
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Suggestion to Pastors and other Leaders. Order a copy of The Daily Altar, cloth binding, (at \$1.00). Tell your people about the book next Sunday—or the next—and ask them how many you shall order for them (at 75 cents per copy, lots of 15 or more). [The Morocco Edition may be had at \$2.50. Lots of 10 or more at \$2.00].

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